

THE *Syn. 8. 62. 62*  
RIGHTEOVS  
MANS EVIDENCES  
FOR HEAVEN.

OR,  
A TREATISE SHEW-  
ing how euery one, while he liues  
*here, may certainly know what shall*  
become of him after his de-  
*parture out of this life.*

UNIV.  
LIB.  
CAMB.

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The seauenth Edition, corrected  
and enlarged.  
*By* TIMOTHY ROGERS, *Preacher*  
*of Gods word in ESSEX.*

---

*Psal. 107. 43.* Who is wise, that he may obserue these things  
for they shall vnderstand the louing kindnesse of the  
Lord.

*2. Pet. 1. 10.* Giue all diligence to make your calling and ele-  
ction sure: for if you do these things ye shall neuer fall.

---

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OF

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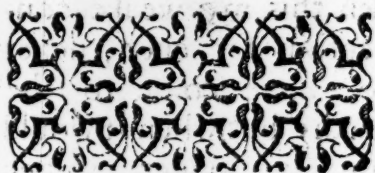
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THE  
AUTHORS  
Apologie to the  
*Reader.*

**T**Arre was it  
from my mea-  
ning at the  
first, Christian  
Reader, thus to haue  
exposed my selfe to the  
common view of men,  
but rather to haue hid-

A 4 den

*The Authors Apologie*

den this my weake conception for euer, neuer to haue come to the birth: but when it would abide no longer, to bee imprisoned in the wombe, but violently breake forth, I thought to deale wisely with it, though not (as the *Aegyptians*) cruelly to murther it, yet at least (as *Moses* his parents) charitably to hide it, for my owne priuate vse: or at the best to haue put it to Nurse in an obscure Country-village, where my selfe am Pastor, to see the good vsage of it; for which end I betrusted a friend

*to the Reader.*

friend or two, for the printing of some few, copies, onely for my selfe: but through friendship I was deceiued: for whereas I expected a small number, like the children of *Israel*, that went against *Benhadad*, like two little flocks of Kids: My bookes were sent forth in multitudes, like the *Aramites* that filled the country. *1.King. 20.27.* Onely this difference, they came not forth against the host of *Israel*, the people of God, (as did the *Aramites*) but rather to serue

## *The Authors Apologie*

on their side. Thus being driuen to a straight, (though that which is done, can not bee vndone) yet I thought it my part to doe what I could; namely, to mend, and inlarge that which is done; that seeing it must bee common, it may not bee altogether vn-vsefull: Confessing ingenuously, I had rather it should not haue bene common; especially considering, that there are better bred and nobler borne Treatises of very worthy men, concerning this subiect; but thus it must be

*to the Reader.*

bee now: if therefore it  
may but serue as an hand-  
maid to theirs, so thou  
mayest reape some profit  
hereby, I haue both my  
desire, and full content-  
ment. Farewell.

*Thine in the bond of  
Faith and Loue,*

TIMOTHY ROGERS.

See now: it is not a  
my but some is an  
mind to them, to the  
myself some some  
myself, I have some  
some, and full content  
some, I have some

of the same kind of  
of the same kind of

of the same kind of

the Reader.



Counsell to the  
READER.

**I**N sailing thro-  
row the Seas  
of this trou-  
blesome world  
towards the heauenly land  
of Canaan, wee are to  
passe two dangerous rocks,  
the one called Presump-  
tion; the other Despera-  
tion; happie is the man  
that escaping them both,  
shall make a safe arrivall  
at

## Counsell to

at the promised Land:  
Millions of Christians in  
profession are cast away  
against the one, or against  
the other: for some, though  
they haue no true grace  
wrought in them, thinke  
notwithstanding that they  
are in no danger, but shall  
certainly bee saued: which  
is as great presumption, as  
if a man being stricken  
thorow the heart, should  
thinke himselfe very well,  
and in no danger of death.  
Others when they come to  
apprehend the heavy wrath  
of God, and deadly curse of  
the Law due vnto them by  
nature for sinne, in hellish  
sorrow

the Reader.

sorrow utterly despaire,  
Some sincere Christians  
also there are, against  
whom the Tempter doth so  
far preuaile, that in behol-  
ding their owne unwor-  
thinesse, they are ready to  
faint, for feare of hell and  
condemnation; which al-  
though they cannot perish,  
or suffer shipwrack against  
this rocke of Desperation,  
yet their poore Barke may  
bee so battered and beaten  
against it, as that peraduen-  
ture they may bee a long  
while after in rigging and  
mending of it up againe,  
with grieve and hart-smart;  
that thou maist escape these  
dangers

## Counsell to

dangers, use these short questions and answers as a Sea-mappe, or guide vnto thee, to shew thee thy way betweene both, that so thou mayest saile to Heauen in more safetie, confidence, and comfort. Now to the end that the better use may bee made hereof, consider I beseech thee of these things. First, what multitudes daily (departing this world) throng in at the infernall gates of Hell, for want of the assurance of their saluation. Secondly, consider that thou being by nature a condemned man, if thy pardon be not sealed

the Reader.

thy conscience, and given  
hee before the breath bee  
once out of thy body, after-  
ward though thou wouldest,  
or couldest giue a thousand  
worlds for it, it cannot be  
had: consider againe of the  
uncertaintie of thy life,  
thou canst not tell whe-  
ther thou shalt bee alive to  
morrow, for thou know-  
est not what a day may  
bring forth: Consider al-  
so the certaintie of thy  
death: dye thou must, no-  
thing surer, for who can  
stand against the power  
thereof? and, oh how bit-  
ter is the remembrance  
of death to one that is not  
assu-

PROV. 27. 1.

## Counsell to

assured of his saluation.  
Further, consider how terrible the Iudgement day will bee to all such as get not the assurance of their saluation in their life time: which way will they turne themselves then? Oh what will they doe? Mountaines and Hills fall vpon vs, and crush vs in peeces, shall they cry, but it shall not bee. Then what most dolefull and intollerable torments shall they for euer endure in hell; able to breake the hardest heart to thinke on? Oh who shall dwell with the deuouring fire? who shall dwell with the euer-

Esay 33.14.

the Reader.

everlasting burning? Lastly, consider of the most inestimable ioyes of heauen, and incomparable delights, which all they shall haue, who get the assurance of their saluation in this life: Such as eye hath not seene, eare hath not heard, nor the heart of man conceiued of: O heauenly ioy! O sweet delights! O excellent surmounting glorie! O endlesse suprabounding pleasures! wherewith their hearts shall be rauished and for euer replenished. Vpon these considerations, I earnestly request thee, if thou hast any pittie or commiseration

1. Cor. 2. 9.

## Counsell to

2. Pet. 1. 10  
Ioh. 9. 4.

miseration on thy poore  
soule, Make thy calling  
and election sure, euen  
while it is called to day:  
How shall I doe that, thou  
wilt say? This brieft Trea-  
tise will shew thee how, yea,  
more then that; hereby  
thou mayest bee assured of  
thy saluation, if thou vse it  
rightly, but then thou must  
goe through it with good  
aduisement; if thou touch  
the Honie-combe with thy  
lippes, thou mayest finde  
sweetnesse; but if thou  
sucke, much more: so read  
these things, as to learne  
them, so learne, as to know  
thy owne estate thereby, so  
mightest

the Reader.

mightest thou sucke out the  
whole sweetnesse thereof;  
get the true stamp of them  
in thy heart, so thou mayest  
be sure thou shalt be saued:  
which the Lord of Hea-  
uen grant for his  
mercies sake.  
Amen.

The Rector.

might, then, take out the  
which, for the sake of the  
get the true sense of them  
in the heart, to them may  
be said that they be found  
which the Lord of the  
now great for his  
matters take.

Answer.

the discipline: nobilitate to direct A

John 1:1-14

the word of life

the word of life

the word of life

the word of life

the word of life

the word of life

A Treatise of saluation: wherein are

signes propounded

Doubts resolued concerning,

proving saluation,  
witnessing saluation,

sister-graces

the mother grace, Faith.

more generally,

more specially,

Conuerſion.  
Juſtification.  
Adoption.  
Sanctification.  
Repentance.

Knowledge.  
Hope.

Love of God.  
Love of the godly.  
Feare of God.  
Ioy.  
Patience.

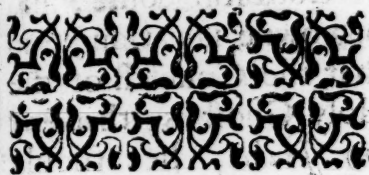
Gods Spirit.

Gods word.

Pſal. 34. 8. p. 159  
Reu. 21. 6. p. 159  
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Election.  
Weaknes in Grace.  
Greatnes of ſinne.  
Hypocriſie.  
Perſeuerance.  
Preſuming.  
Euill thoughts.  
Afflictions.  
Feare of death.

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# The Righteous Mans Euidence *for Heauen.*

*Minister.*

**S**eeing oppor-  
tunitie serues  
vs thus fitly  
(my Christian  
friend) to conferre a while  
together, and seeing there  
is no conference so com-  
fortable or profitable as  
that which is about the  
B affaires

<sup>a</sup> 1 Pet. 4.  
II.

<sup>b</sup> Eph. 4.  
29.

of Gods Kingdome, and  
our owne saluation, and  
that the Counsell of the  
Holy Ghost is; that <sup>a</sup> if  
any speake, hee should  
speake as the words of God,  
and <sup>b</sup> that such communi-  
cation should proceede out  
of our mouthes, as is good  
for the use of edifying:  
giue mee leaue therefore  
to propound a question  
to you about these mat-  
ters.

*Conuert.*

Sir, I like the motion  
passing well, and indeed  
there is too little of this  
good practise in these  
dayes; Christian commu-  
nication

nication growes too much out of vse, which shewes the want and scarcitie of grace; for there is the like correspondence betweene the heart and tongue, that is betweene the Bell and clapper: if the Bell bee stirred, the clapper cannot lye still: and if the heart bee moued with delight in spirituall things, the tongue cannot chuse but talke thereof: and where the tongue yeelds no other but an earthie sound, there you may bee sure to finde no other but an earthly heart, no

pure good metall, no heauenly grace to bee found in the heart : Now therefore let mee heare the question, and according to my poore measure of knowledge, I will bee ready to shape an answer.

*Minister.* Ought not euery one while hee liues in this World, to know as a thing certaine, whether hee shall bee saued, and so bee translated out of this earthly Tabernacle, into the Heauenly Paradice, whensoever hee shall bee called away by death?

*Conners.* Yes vndoubtedly:

tedly ; which I prooue  
thus, <sup>c</sup> *Hee that beleeueth*  
( faith our Sauour ) *shall*  
*bee saued, but he that belee-*  
*ueth not, shall bee damned :*  
This must euery one  
know as an vndoubted  
trueth ; and withall hee is  
bound to know whether  
hee beleueth, according  
to that charge of the A-  
postle : <sup>d</sup> *Examine your*  
*selues whether you bee in*  
*the Faith : know you not*  
*that Christ is in you, except*  
*you bee reprobates ?* Here-  
vpon it will follow, that  
euery one must know  
whether hee shall bee sa-  
ued ; and therefore such

<sup>c</sup> Marke  
16.16.

<sup>d</sup> 2 Corin.  
13.5.

• 2 Cor.  
1.22.

\* God is careful  
to bestow  
ym where  
they shall  
not be  
abused.

as put their soules to a  
venture, cannot bee saued,  
for as much as they take  
not the right course, ap-  
pointed by God thereto;  
namely, to prooue whe-  
ther they bee in the faith,  
and Christ in them. And  
further, whom the Lord  
intendeth to bestow hea-  
uen vpon, hee sets his  
e *seale* and marke vpon  
them, whereby he claimes  
them for his owne, and  
hee bestowes loue-tokens  
on them, which are the  
sauiug graces of his holy  
spirit,\* whereof hee is very  
charie, setting great store  
by them, so that hee will  
not

not bestow them on cast-  
aways, but onely on his  
dearely beloued ones;  
which markes and loue-  
tokens, as they are very  
precious, so as many as re-  
ceiue them (though they  
doubt) they neede not  
doubt but that they shall  
bee saued, for God is not  
*variable* in his loue: but he  
that hath not these signes  
in him, whereby hee may  
know that hee shall bee sa-  
ued, shall (if hee die in that  
comfortles state) bee sure  
to haue his portion with  
Deuils, & *in the burning  
lake*, for euer after death.

Iam. I. 17.

Rev. 2. 1. 8

*Minist.* If the case stand

B 4

so,

so, I thinke it lies euery one vpon, not to dally with their owne soules, as men doe now adayes, but to deale soundly, and consider sincerely with themselues, whether they haue receiued these golden markes, and loue-tokens of God, or whether they still retaine the blacke brand of the Deuill which they were borne with, the which so long as they retaine on them, the Prince of darke-nesse owne them; but if they can get it <sup>h</sup> washed out by the blood of Christ, and Gods markes set

<sup>h</sup> 1 Cor. 6.  
II.

set vpon them, then hath the Deuill no more right or claime vnto them; for the Lord from that time forward, euen for euer, doeth take them for his owne peculiar ones: But what say you now of those that mourne after God, in the anguish of their soules, longing for the assurance of his fauour, and labouring to get this knowledge of their saluation, but yet cannot finde it in themselves?

*Conuert.* This I say, or rather Christ himselfe,  
*Blessed are they that (so)*

*i Mat. 5. 4.*

*B. 5 mourne,*

<sup>k</sup> Ioh. 16.  
20.

<sup>1</sup> Cant. 2. 5.

mourne, for they shall bee comforted; and though they now sorrow, yet their <sup>k</sup> sorrow shall bee turned into ioy: nay, great cause of reioycing haue they, that they can thus mourne: neither is it possible for such to bee without some sure signes whereby they may know that they shall bee saued; for euen this their practice (they being thus <sup>1</sup> sicke of loue) longing and labouring after Christ, is a sure signe to them, though they should haue no other: but indeed this cannot goe alone.

*Minister.*

*Minister.* How comes it then to passe, that they take no notice hereof in themselves, but rather feare that they shall not be saued?

*Con.* Because they are either new-borne babes in Christ, and therefore being as infants though they bee aliue, yet haue not as yet vnderstanding to know that they are aliue, which notwithstanding others of riper age discern in them, and they also by experience and growth in grace shall afterwards perceiue in themselves; or else they  
are

■ Psal. 77.  
7.8.



are distempered with  
some strong fit of temp-  
tatiō, whereby they are so  
astonied and benumbed,  
that they haue not<sup>m</sup> a  
feeling of that which  
otherwise they might  
perceiue in their soules:  
like as one halfe frozen,  
& almost stiffe with cold,  
feeles no warmth at all  
in himselfe, and yet there  
is some in him; for else  
there could bee no life or  
breath remaining in him:  
Or lastly, such they are  
as haue taken a surfet of  
sinne, whereby they haue  
beene ouercome; thus  
while they are soule-sicke,  
their

their spirituall senses are corrupted, so as they cannot now <sup>a</sup> see the light-some countenance of Gods fauour shining on them so clearely, nor <sup>o</sup> heare the Lord speaking vnto them, nor taste how good the Lord is to their soules in speciall, nor relish Religious exercises so fauourlie, nor feele heauenly comforts so sensibly, as otherwise they might. And yet this surfet they shall outgrow in time, by vsing themselues to a good diet of Christian practise, and by the helpe of the  
Phy-

<sup>a</sup> Psal. 88.

14.

<sup>o</sup> Ps. 51. 8.

12.

Phyficke of Gods Word rightly applied, which holpe the Prophet *David* in the like case, being distempered, *Psalme. 37.17.* neither is it maruell though such doe iudge amisse of themselves, for the present; seeing wee know that sicke folkes are not competent or meete iudges of themselves: for they sometimes feelee nothing but paine or sickenesse, whereas others know, that there is in them more health then sickenesse, or at least some health.

*Minister.* Now then to  
come

come to your selfe (for it is the part of euery wise man, to bee best acquainted with his owne estate.) Let mee a little examine your Euidences : haue you some good assurance that you shall bee saued?

*Conuert.* Ycs, I praise God, else how could I haue any comfort? Else my very meate should bee turned into gall, and teares should bee my drinke; well might my eyes refuse all rest, and my soule all comfort, knowing none other, but that I should *goe to the King of feare,*

*P Iob 18.  
14.*

Iob 10. 21.

22.

¶ Marke 8.

36.

¶ Eccles. 2.

11.

*feare, into a Land darke as  
darkenesse it selfe : And  
sure I am, that the  
¶ whole World, with  
the <sup>r</sup> best of all earthly  
things, cannot affoord  
true, sound, and substan-  
tiall comfort, to the quie-  
ting of the conscience, and  
reioycing of the heart.*

*Minister.* How doe you  
know that you shall bee  
saued?

*Con.* First, by that mo-  
ther-grace, from whence  
all other sauing graces  
flow, namely true iusti-  
fying faith, a sparke of  
this pious faith, I finde is  
kindled in mee, whereup-  
on

*Faith*

on this I build ; GOD  
hath promised , that *hee*  
*which beleeueth shall bee*  
*saued* : Now then seeing  
I beleue (that is, am true-  
ly perswaded that Christ  
is my Sauour, that hee  
died for my finnes, and  
fulfilled the Law, to pro-  
cure mee perfect righte-  
ousnesse) therefore I know  
I shall be saued.

*Minister.* It is nothing  
to say you beleue, but  
let mee heare if you can  
prooue it? how know you  
that yours is true faith,  
and not meere mock-faith,  
which is so rife in the  
World?

*Convert.*

The first  
signe of  
saluation  
taken out  
of Ioh. 3.  
36.

*a good  
question*

† Rom. 10.  
17.

*Conuert.* Because it hath  
beene rightly bred and  
begotten in mee, and that  
by the spirituall feede of  
Gods Word, according  
to that saying of the A  
postle; *Faith comes by  
hearing, and hearing by  
the word of God*: Thus  
then I came by Faith;  
first by hearing the do  
ctrine of the Law prea  
ched, I saw my selfe to  
bee in a damnable condi  
tion by nature, a wretched  
sinner, yea wholly sinfull,  
and therefore accursed,  
by the iust sentence of  
Gods most righteous  
Law, deseruing nothing  
but

but the horrible wrath of God, and lying open to the vengeance of eternall fire, so that there was nothing betweene mee and Hell, but onely a poore, simple, crasie, tottering life, which I knew not how soone or suddenly it might bee surprised by death, the consideration whereof, wrought in mee terrour of conscience, dread of Hell and condemnation, despairing of any hope or helpe in my selfe.

*Min.* And what then, did you rest quiet in the sight of this your woefull miserie?

*Con.*

good

\* This is  
the cape  
of good  
hope in  
sayling to  
heauen.  
\* Isa. 61. 1.  
Luk. 4. 18.

*Conuert.* Oh it was not possible my poore distressed soule should finde any rest in this estate, nay if I had heard no better tidings, I should haue beene swallowed vp of despaire: but when in the next place I came \* to vnderstand, that God hath appointed and sent his owne sonne to *preach good tidings vnto the poore, recovering of sight to the blind, to binde up the broken hearted, and set at liberty such as are bruised :* more plainly, I learned by the doctrine of the Gospell, that God of his rich mer-

cie

He hath giuen his Sonne,  
 Christ Iesus, very God  
 and man, to bee a Sauour  
 vnto sinfull men, euen to  
 as many as beleue in  
 him, and hath <sup>u</sup> not ex-  
 cluded mee out of the  
 number of those that  
 shall bee saued by him,  
 but hath offered him vn-  
 to mee amongst others  
*which are weary and heavy*  
*laden with their sinnes,* say-  
 ing, \* *Come vnto mee all:*  
 (euen all such) and hath  
 also x commaunded, yea  
 euen y intreated mee, to  
 beleue in him: Thus my  
 heart was drawne and  
 wonne, to take him and  
 apply

\* Ioh. 3. 16.

\* Mat. 11.  
28.

\* 1 Iohn 3.  
23.  
\* 2 Cor. 5.  
20.

*well.*  
*Answer*

apply him a Sauour to my owne soule, thinking my selfe bound in conscience to yeeld obedience to the holy Commaundement, and gracious inuitation of Almighty God: and what a beast were I, if I should not accept of so free a profer of his Sonne, as hee hath made vnto me?

*Minist.* Thus you haue shewed mee well how you came by faith, and I see you haue come honestly by it; whereby it appeares that it is not like *Iacobs* venison too quicklie found to bee of the  
 right

Gen. 27. 20

right kinde, nor like *Jonahs* gourd, too suddenly sprung to continue long, but like the <sup>2</sup> water of Bethlehem, much longed for, and hardly obtained; now shew mee further how you vse it: since you got it, what fruites doeth it bring foorth, whereby you may know more easily whether it bee true, and <sup>2</sup> *Faith* *un-  
fained?*

*Jonas* 4.9.

<sup>2</sup> *2 Sam.* 23  
15, 16.

<sup>2</sup> *1 Tim.*  
1. 5.

*Conuert.* As fire may be discerned by heat, and life by motion, so may my faith by the fruites thereof: For first, it enableth mee to <sup>b</sup> *quench the  
fiery*

6 Notes  
of true  
faith.

<sup>b</sup> *Eph.* 6. 16

*fierie darts of that euill one,*  
to resist ( not without  
some comfortable victo-  
ries ) the suggestions of  
Sathan wherewith he buf-  
fets mee ; and more parti-  
cularly, that same temp-  
tation of doubting whe-  
ther the promises of God  
belong to mee or no : for  
that I am not ouercome  
of this doubting , and  
sunke vnder it, but strug-  
gle and wrestle with it,  
and with vnbeliefe, that  
is by the power of faith.  
Secondly, it makes mee  
earnestly desire to bee  
more and more reconcil-  
led to God, that is, more  
fully

fully assured of his fa-  
vour, that I am at peace  
with him, and hee well  
pleased with mee: to  
whom by nature I was  
an vtter enemy; it makes  
mee crie, *remember mee*  
*O Lord with the fauour of*  
*thy people,* *and release thy*  
*anger toward mee, turne*  
*thy face vnto mee, cause*  
*thy face to shine vnto thy*  
*seruant and saue mee*  
*through thy mercy.* Third-  
ly, my faith makes mee  
labour to please GOD,  
though it bee with dis-  
pleasing my selfe, and to  
doe the will of God, yea  
euen in those things which

*c Ps. 106. 4*

*d Pl. 84. 5*

*e Pl. 31. 16*

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Gen. 22.  
10.

Heb. 11.  
5.

croſſe my owne will, as  
it cauſed *Abraham* to  
offer his dearly-belo-  
ued *Iſaac*, though other-  
wiſe it would haue gone  
full ſore againſt his heart;  
and heereby *Enoch* was  
reported of, that hee had  
pleaſed God. Fourthly, by  
it my heart is in ſome  
measure purified from  
noyſome luſts and affe-  
ctions; as ſecret pride,  
ſelfe-love, Hypocriſie,  
carnall confidence, wrath,  
malice, and the like, in  
that they are diſtaſtfull,  
yea loathſome to mee, ſo  
that *the ſpirit* within mee  
*fighteth againſt the fleſh*,  
that

that is, grace resisteth  
and subdueth corruption.  
Fifthly, it makes me long  
after Christ, to taste more  
fully of his sweetnesse,  
and to bee <sup>h</sup> kissed *with*  
*the kisses of his mouth*,  
that is, to haue a greater  
measure of heauenlie  
graces, and greater and  
more liuely tokens of his  
loue communicated to  
mee, whom and whose  
loue I doe preferre aboue  
the whole world, euen in  
my heart. Lastly, my faith  
brings forth in mee the  
sweete fruit of heauenly  
and spirituall ioy:  
for, <sup>i</sup> *beleewing in him*

<sup>h</sup> Can. 1.2.

<sup>i</sup> 1 Pet. 1.8.

4 Phi. 1. 25

1 Gal. 5. 6

\*Extra nos  
ire, & in  
Christum  
transire.

whome wee haue not seen  
(that is Christ the Lord)  
wee reioyce with ioy un-  
speakeable, and full of glorie,  
which is therefore called  
the ioy<sup>k</sup> of faith, because  
it proceeds from thence:  
Thus my faith is<sup>h</sup> a  
working faith, and by  
these fruits, and the like,  
I know it is not a vaine  
fancy, and vngrounded  
imagination, but a sound  
and well-grounded per-  
swasion, whereby I am  
ingrafted into Christ: for  
to beleue, is \*to goe out  
of our selues, and to go in-  
to Christ.

*Min.* If these things  
bee

bee so, I am not able to  
object any thing against  
your faith; nay, all the di-  
uels of hell shall neuer bee  
able to ouerthrow it: But  
by what other signe doe  
you know that you shal be  
saued?

Con. Well may my  
conuerſion pleade ſenior-  
itie for the ſecond place,  
it being of the ſame age  
with faith: for there is  
no ſooner true Faith  
wrought in the heart,  
but instantly there is a  
new Conuert made, and  
a ſinner become the Sonne  
of Abraham, and well  
may there then bee joy in

C 3 heauen

may god  
they may  
Not  
amen

The  
good  
to say  
of  
the  
of

Luk. 15. 7.

Coloſ. 1. 13

The ſe-  
cond  
ſigne of  
ſalvation  
taken out  
of Rom. 8.  
30.

heauen for a ſinner that is  
conuerted. So then there  
is an effectuall calling and  
conuerſion wrought in  
mee; for the Lord of his  
vniſpeakeable goodneſſe  
hath deliuered mee out of  
the power of darkeneſſe,  
and translated mee into the  
kingdome of his deare Son,  
that is, hee hath brought  
mee out of the miſerable  
eſtate of nature wherein  
I was borne, into the  
happy eſtate of grace,  
wherein I now ſtand:  
this calling is a ſure ſigne  
that one is ordained to  
euerlaſting life; for,  
whom the Lord hath cal-  
led,

*led, those hee hath also glorified: therefore heereby I am comfortably assured of my saluation.*

*Min.* Our Sauour tels vs, that there are *many called, but few chosen:* how then can this bee a signe vnto you?

Mat. 22 14.

*Con.* There is a twofold calling of a Christian: an outward, and an inward; the Lord calls outwardly all those to whom the Gospell is preached; for such hee requires to come to him by beleeuing and repenting, that they might bee saued, but many such re-

A twofold calling of a Christian.

whose fault  
whose but  
their own

i.e.:  
Dead  
Drunk

use thus to come vnto him, and therefore are not effectually called: like as if you should call a man that is in a dead sleep, who heares you not, & therefore lies snorting still; it may bee truly said, hee was not called vp, because hee did not awaken and come vnto you: so the outward calling by the voyce of the Gospell alone, is not sufficient to saluation, therefore the Lord calls his elect inwardly also by his spirit, and this is that whereof I speake.

*Min.* But how know  
you

you that you are thus inwardly & effectually called and converted. I will  
 Com. 1. By the echoing backe, and secret answering of my heart vnto the voyce and call of God, for the Lord saith,  
 1. Seeke thou my face,  
 my heart answereth, thy face, O Lord, will I seeke:  
 2. Come vnto me (saith he)  
 altho' thou art weary and heavy laden; and I will ease you: and if any man thirst, let him come vnto mee and drink: my heart answereth; O Lord, it is the desire of my soule to come vnto thee, Oh that

2. Notes of effectual calling.

2 Ps. 27. 8.

o Mat. 11. 28.

p Ioh. 7. 37.

Abidw

C 5

I

1 Cant. 4.

I could come; Oh how shall I come, helpe mee that I may come, draw mee and I will runne after thee; seeing my heart doth thus inwardly answere his call, it is a certaine signe that I heare him call: which I could not vnlesse hee did call, inwardly and effectually.

Secondly, the Lord hath wrought in mee a wonderfull and supernaturall change, so that I am contrary to that I was by nature (\* as touching the qualitie and disposition of my soule ) now louing that good which

\* *Non noua  
substantia  
creatura,  
sed labefacta repa-  
ratur.*

which then I hated, and hating now that euill which before I loued; therefore I am a new creature, and liue a spirituall life, yea Christ liueth in mee: for by the power of the spirit flowing into mee from Christ my head, I liue vnto God, not vnto my selfe; and I would not bee againe in the condition wherein I was before, for all the worlds good, but tremble to thinke vpon it, accounting it as the Suburbes and mouth of Hell.

*Minist.* I doe verily beleeue

lieue you, for they which haue thus seen and tasted of hell in their consciences, will take heed how they come neere it againe so long as they liue: herein is that verified, the burnt childe dreads the fire. But name vnto mee a third signe of your saluation.

*Com.* Mee thinkes I see Iustification offering it selfe, and conuincing forth hand in hand with conuersion, as beeing the daughters of one mother Faith, & two sisters borne at one birth, hand-fasted by the holy Ghost, *Rom.*

8.30.

8.30. neuer to bee seuered: so then I am iustified, that is, I am accepted of GOD perfectly righteous through Christ, this signe neuer failes, for whom God iustified, them he also glorified.

*Min.* How can you proue, that you are thus iustified?

*Con.* 1. Because it is the daughter of that noble parent, Faith; which faith beeing in mee, I am thereby onely iustified, and not by workes, (vnlesse it bee to declare mee iust before men) for I cannot bee so Popishly fond

The third signe of saluation taken out of Rom. 8. 30.

\*Iustification is the daughter of the true mother Faith not of works, the false mother; for shee saith, let it be diuided betweene Christ and our selues.

*good  
good  
very good*

*Workes are the true iustification, not of our selues before God, but of Faith before Men*

fond as to thinke that men must licke themselves whole with their owne righteousnesse.

2. Whereas iustification consists in two things; the remission of our sins for Christs passion sake, and the imputation of his perfect righteousnesse to vs, I haue some prooffe of both: for first I know that God doth pardon and forgiue mee all my sinnes, for I doe heartily confesse them to him, with a detestation of them: and *if wee confesse our sinnes, hee is faithfull, and iust to forgiue vs our sinnes,*

1 Ioh. 1. 9.

sinnes, as <sup>9</sup> saith the Apostle. Secondly, I know that God doth reckon Christs righteousness vn-to mee, as verily as if I had personally performed it my selfe, this I know by my peace of conscience ; for they which are thus <sup>r</sup> *justified by faith, haue peace toward God, and they onely*: thus am I one of those <sup>r</sup> *that haue washed their long robes, and made them white in the blood of the Lambe.*

Rom. 5. 1

Rev. 7. 14

*Min.* Indeeðe if the conscience bee truly pacified, it is euident that  
you

you are partaker of  
 Christs perfect righte-  
 ousnesse for what else  
 can giue the Conscience  
 true peace; and not the  
 drunken peace of hypo-  
 crites?

Con. 1. Because it hath  
 followed grievous trou-  
 ble and vnquietnesse in  
 my conscience, as a calme  
 followes after a storme:  
 for such as neuer I were  
 afflicted in minde, and  
 distressed in conscience,  
 neuer had true peace.

2. My peace of consci-  
 ence make mee carefull  
 to keepe a good consci-  
 ence as it made the A-  
 postle)

3 Notes  
 of true  
 peace of  
 consci-  
 ence.

postle) *desiring to liue  
honestly, and to haue<sup>u</sup> my  
conuersation in godly pure-  
nesse.* 3. This true peace  
makes my Conscience  
not afraid to view it selfe:  
whereas the euill consci-  
ence is like the Elephant,  
which being guilty of his  
deformity, cannot abide  
to looke on his owne face  
in the water, but seekes  
muddy chanelles, and fowle  
puddles.

*Min.* Let mee heare  
you name some other  
signe, from whence you  
gather assurance of your  
saluation.

*Con.* Mine Adoption  
is

c Hebr. 13.  
18.  
" 2 Cor. 1.  
12.

\* 1 Cor.3.  
22.23.

\* Rom.8.  
28.

7 Heb. I. 14

is a signe hereof: for whereas I was by nature a base borne of Satan; & no child so like his father as I was like him, the Lord of his free grace and fauour hath adopted me his childe, to traine mee vp vnto eternall life, that I may inherit with his owne Son Iesus; by meanes whereof I haue right also \* to the creatures heere in this world, as beeing my fathers goods; and in the miseries of this life \* become mercies to mee, and the glorious 7 Angells, become attenders on mee: O high fauours, O rich

rich mercy, O inestimable dignity, to bee the childe of God! Thus I trust I am one of the number of Gods children. Now none of them can possibly be deprived of an everlasting inheritance, *for if wee bee children, then are wee also heyres of God, and ioyntheys with Christ.* Seeing then I am one of them, I know I shall inherit together with them yea with Christ.

*Min.* It is a common thing with men, yea with lewd and gracelesse persons, to say they are the children of God, as the wicked

The  
fourth  
signe of  
saluation  
taken out  
of Rom. 8.  
17.

<sup>2</sup> Ioh. 8. 41

44.

divine  
to sing  
praise of  
the Lord

<sup>2</sup> Ioh. 1. 13

5 Notes  
of a true  
childe of  
God.

<sup>b</sup> Ioh. 3. 5.<sup>c</sup> Tit. 3. 5.

1 Pet. 1. 23.

wicked Iewes, <sup>2</sup> said to our  
Saviour; but he rels them,  
they are of their father the  
Diuel: how know you then  
that you are a true childe  
of God? *idillog mas m...*

*Cob. 1.* Because I am  
regenerate; that is, borne  
again; <sup>a</sup> *not of blood*; as  
by a second naturall ge-  
neration, *nor of the will of*  
*the flesh*, as by any natu-  
rall strength or action, *nor*  
*of the will of man*; as by a-  
ny mans endeavour or o-  
peration, *but of God*, borne  
*of the spirit*; <sup>b</sup> as water  
through spirituall <sup>c</sup> wash-  
ing and ablution being  
*begotten by the incorrup-*  
*tible*

able seede of his word: they  
which are thus begotten  
and borne of G O D, must  
needs be his children: and  
that I am thus borne of  
the spirit, and so become  
a new creature, I haue  
shewed before, in that I  
am conuerted. Secondly  
looke what naturall  
affections are in a childe  
toward his father, such  
spirituall affections are in  
mee towards God: if hee  
frowne, I mourne; if hee  
threaten, I tremble; if he  
smite, I stoop; if he smile,  
I am right glad; if hee  
speake comfortablie, I  
reioyce hartily: I delight  
in

in nothing so much as the fauour of God, feare nothing so much as the losse of it: hauing found it, Oh how faine would I keep it: hauing lost it, I cannot bee at quiet till I recouer it: I can be content to want all things so I haue it, and can finde contentment in nothing if I want it, my heauenly fathers fauour is more to mee then all the world. Thirdly, I know my adoption, by the spirit of adoption which is within mee, and casts out of mee daily more and more the<sup>d</sup> spirit of bondage, a  
terri-

<sup>d</sup> Rom. 8.  
15.

terrifying and tormenting  
conscience: and it makes  
mee with some comforta-  
ble confidence, and a  
true heart, vnfainedly to  
call vpon God, and to call  
him my Father without  
either flattery or dissem-  
bling. Fourthly, *c* As  
*many as are led by the Spi-  
rit of God, they are the Sons  
of God*: by his holy Spi-  
rit am I led, and willing-  
lie doe I submit my selfe,  
and vnfainedly desire to  
bee wholly gouerned  
thereby, I desire not to  
follow the blinde guide,  
carnall reason, nor the  
deceitfull guide, my owne  
corrupt

• Rom. 8.

14.

Psal. 16. 8.

Ioh. 16. 13.

Psal. 25. 5.

corrupt heart, but I set  
*the Lord alwaies before  
 mee*, as a guide to direct  
 mee in all things by that  
 rule; whereby *hee leades  
 into all truth*, euen his ho-  
 lie word: it is my delight  
 to say with the Prophet  
 David, *Leade mee in thy  
 truth O Lord, and teach  
 mee, for thou art the God of  
 my saluation.* Fifthly,  
 whereas all the children  
 of God doe resemble him  
 their father (for howso-  
 euer a man may haue a  
 childe nothing like him,  
 yet GOD hath neuer a  
 childe, but is in some  
 measure like him) hereby  
 I also

I also know that I am his  
childe, because I doe in  
some sort resemble him  
my heavenly Father. As  
hee is <sup>s</sup> holy <sup>b</sup> mercifull,  
good, <sup>i</sup> perfect; so doe I  
endeavour to conforme  
vnto him, hauing his  
blessed image imprinted  
in mee, and being renew-  
ed vnto that <sup>k</sup> likenesse,  
wherein the Lord crea-  
ted man in the begin-  
ning; abhorring to bee of  
the number of them,  
who though they pro-  
fesse themselves to bee  
Gods children, yet are as  
*Nabal*, so prophane and  
*wicked*, that a man cannot

<sup>s</sup> 1 Pet. 1:

15.

<sup>b</sup> Luke 6.

36.

<sup>i</sup> Ma. 5. 48.

<sup>k</sup> Gen. 1. 26

to image  
his owne  
likenesse  
made him  
in his owne  
image

1 Sam. 25.

17.

D

speake

*speake vnto them;* and surely, blasphemy it were to thinke that there is any likenesse betweene God and them, hee such a pure Spirit, and they such impure swine.

*Minister.* Proceed vnto some other signe of your saluation.

The fift  
signe of  
saluation  
taken out  
of Act. 20  
32.

*Conuert.* The Lord will bestow an euerlasting inheritance vpon all them that are sanctified; such a one am I, the Lord hath sanctified mee by his holy Spirit, that is, hath made mee holy, whereas I was before, most vile, filthy, and vnckane, wholly sinfull

sinfull : Neither yet am I  
now quite and cleane  
freed from all sinne, or  
perfectly holy ; for alas,  
I see another law in my  
members rebelling against  
the law of my minde, and  
bringing me into captivitie  
of the law of sinne : but I  
am freed from the bon-  
dage and dominion of  
sinne. And looke as in  
the twi-light or day-  
breake, some little glim-  
mering light there is o-  
uer-spreading the skie,  
yet mixed with much  
darkenesse : euen so there  
is in mee the admixture  
of sinne, and much cor-  
rup-

*Ro. 7.23.*

*31. 107*

2 Pet. 1. 19.

ruption, accompanying the light of sanctifying grace, in euery part of me; yet this is my comfort, *That the day starre is risen, and the morning-light now shineth in mee;* and as for high-noone, perfection of holinesse, I wait for it, and looke to enioy it in the highest Heauen: for the <sup>m</sup> *path of the iust is as the shining light, that shineth more and more vnto the perfect day.*

= Ps. 4. 18.

*Minist.* There are not a few, who though they can talke of sanctification, are notwithstanding very prophane, yea lea-  
prous

prouis persons, hauing the vncleane issues of sin like plague-sores running on them, going vp and downe with the leapers, crie in their mouth " *vncleane, vncleane*, therefore how know you that you are truely sanctified?

*Conuert.* If I could not shew a difference betweene my selfe and such vncleane beasts, I should bee sorry : thus then I prooue the Trueth of my sanctification : whereas it consists in two things, namely, mortification and quickening, I haue some prooue of both ; for the

D 3

first

" Leui. 13.  
45.

Prooue of  
sanctifica-  
tion, by  
the parts  
thereof.

• Rom. 8.

13.

Mortifi-  
cation.

Lam. 3. 40.

Psal. 38. 4,  
5, 6.

first, ° I mortifie the deedes of the flesh by the spirit : wherein I imitate the skillfull Chyrurgion, who being to cut off some incurable member, first mortifieth it, that so it being made insensible, may bee cut off more easily, and with lesse paine to the patient. And this course I take in mortifying my sinnes : First, I labour by searching to finde them out : Secondly, to finde my selfe weary of them, and willing to bee rid of them, considering what infinite hurt they doe mee. Thirdly, I fetch

I fetch power from the death of Christ, beleeu-  
ing that hee died to kill  
sinne in all that are his,  
and therefore that it is  
impossible for them to  
liue vnto sinne, or sinne  
to rule in them. 4. \*

I apply this power of  
Christs death, as a strong  
corrasive, to this proud  
flesh of mine, to the  
wounding and killing of  
the sinne that is in mee:  
and thus I apply it;  
1. Seeing that my sinnes  
put Christ to death, I am  
resolved, as the auenger  
of blood, to follow the  
law vpon them, to get a

P 1 Iohn 3.  
5.8.

\* The  
death of  
Christ as  
a salve  
applied to  
the sore  
by faith,  
leaueth a  
print like  
it selfe in  
the soule,  
a spiritual  
death, or  
dying vn-  
to sinne.

<sup>1</sup> Rom. 6.  
2, 6.

*scriptum est*, a Writ for them, to doe by them, as they did by him, euen to pursue them vnto death, which put my elder brother and Sauiour vnto death. Secondly, seeing I belecue, that Christ died for mee, to kill sinne in mee, I see I neither must nor can I suffer sinne to liue, and raigne in me; for that were to make the death of Christ of none effect, vnto mee: Thus then though sinne bee in mee, yet it hath receiued the deadly wound, by the death of Christ, neuer after to recouer againe, but

but lyes as *Saul* thrust  
thorow with his speare;  
though life bee still abi-  
ding in it, it is gasping,  
and struggling, languishing  
and dying, and shall at last  
be vtterly extinct in death.  
I thanke God therefore  
through Iesus Christ our  
Lord.

*2 Sam. 1.  
6.9.*

*Ro. 7.25.*

*Minist.* You haue spo-  
ken to some good pur-  
pose : of mortification :  
but what say you now of  
quickning, which is the  
second part of Sanctifica-  
tion?

*Con.* They which haue  
the one, cannot want the  
other; therefore I finde  
D 5 also

Quick-  
ning.

I. 1002 2 1

2. 3

also a quickening power  
of grace in mee; whereby  
I rise vp out of the graue  
of sinne; and liue vnto  
righteousnesse; and that  
after this manner; 1. I la-  
bour by inquiring to finde  
out that righteousnesse,  
which God requireth of  
mee. 2. I strue for a  
willingnesse of minde and  
heart, to set thereupon,  
with all delight: which  
that I may doe. 3. I fetch  
power from Christs re-  
surrection, considering,  
and beleeuing, that he re-  
vived and rose againe,  
for this very end, namely  
to procure, and giue to  
all

all that are his, strength  
and power, to live vnto  
righetousnesse, and there-  
fore that it is as impossi-  
ble for any such to want  
this power, as for Christ  
to die in vaine. 4. I ap-  
ply this power to my  
selfe, whereby the breath  
of spirituall life comes  
into my soule; and that  
after this manner: \* Seeing  
I beleue that Christ rose  
for mee, as verily as hee is  
my Sauour, so verily,  
must I, and shall I, shew  
forth this spirituall power  
in the practice of Pietie,  
and righteous living:  
Thus then there is a spi-  
rituall

\* Rom. 6. 4.

\* To be-  
leeue that  
Christ  
rose for  
me, is to  
apply his  
resurrecti-  
on, as a  
soueraign  
plaister to  
my heart:  
which is  
of such a  
vertue  
that it  
must  
needes  
worke in  
me his spi-  
rituall re-  
surrection

rituall passion, and resurrection in mee (as there is in euery true belecuer) answerable to the passion and resurrection of Christ; as he died for sin, and rose againe for righteousness, so I die to sinne, and rise againe to righteousness, in all the powers of my soule, and parts of my body, these being made the *instruments* of those, *in righteousness vnto God.* And this briefly is that sanctification which I finde in mee.

*Minist,* And surely this is that, which whosoever finde

▪ Rom. 6.

13.

finde in them, they are no lesse than canonized in the Court of Heaven for Saints, and irreuocably registred in Gods Calendar of Saints. But what will you name in the next place, for a signe of your saluation?

*Convert.* Repentance: which howsoever it doeth not \* really differ from Sanctification, yet in some respect (as " some haue well obserued) it doeth, as being subordinate thereto, and proceeding there-from as the fruit thereof: for where the Lord infuseth sancti-  
fying

\* *Non re-  
sed ratione  
Polanus.  
" Perkins.*

\* *Ordine  
nature.*

fyng grace into the vnderstanding, will, and affections of the Conuert; then according vnto this grace receiued, hee worketh in turning to the Lord: and though repentance bee discerned, before either Faith, or Sanctification; yet that hinders not, but that they are before it in \* order of nature; like as in the morning, the light, and sunne-beames, are seene before the body of the Sunne, and yet in order of nature, it is before them, and they proceede from it. But to come nearer the

the matter, I repent mee  
of my sinnes; for I turne  
from all sinne to God,  
in heart, and desire, and  
labour to expresse the  
same, by a carefull fra-  
ming of my life, in obe-  
dience to God, eschew-  
ing euill, and doing good,  
hauing respect vnto all  
Gods commaundements.  
Now God hath promi-  
sed, that hee which thus  
*turneth from all his sinnes,*  
*shall surely liue for euer,*  
*and shall not dye eternal-*  
*ly;* therefore hereby I  
know I shall bee saued:  
for this is a salue for all  
sores, and a present re-  
medy

The sixt  
signe of  
saluation  
taken out  
of Eze. 18  
21.

medie, to cure all spirituall diseases of the soule.

*Minist.* All the doubt will bee whether you doe truly repent, how can you make that appeare?

5 Notes  
of true re-  
pentance:

\* Psa. 51. 4

\* Psa. 119.  
104.

*Con.* Thus : First, because I grieve in my heart for my finnes, chiefly, in regard that thereby I offend my good \* God, who alwayes hath beene, and is abundantly gracious vnto mee : this pierceth my soule, that I should bee so vndutifull toward him. Secondly, I \* hate, loath, and detest in some measure, all sinne  
in

in my heart, bearing my selfe toward it as an enemy ; and when I haue beene ouercome by the deceit thereof, I loue it not the better, but hate it much the more afterward, when I haue recovered my selfe againe : I deale with my sinne, as *Amnon* dealt with his sister *Thamer* : who when hee had satisfied his wicked lust, did hate her more than euer hee had loued her before , and thrust her out of his company and presence , as not abiding the sight of her. Thirdly, y I resolute  
in

y Psal. 119.  
57.

<sup>2</sup> Psa. 119.  
101.

in trueth, with a constant purpose; and settled determination, not to doe any thing that I know to bee sinne, and so displeasing to the Lord; the Lord hee knowes, that I doe not purpose to maintaine my selfe in any knowne sinne whatsoeuer. Fourthly, I strive, and <sup>2</sup> endeavour in the whole course of my life, to forsake euery knowne sinne, and to come to the sight of vnknowne finnes which as yet I haue not taken notice of, that I may forsake them also. I doe as heartily desire, to forgoe my

my finnes, as to haue them  
forgiuen ; to part with  
them, as to haue them  
pardoned : whereas the  
man vnregenerate, will at  
no hand part with his  
sinne : *for it is sweete in  
his mouth, hee hides it vn-  
der his tongue, hee spares it,  
and forsakes it not, but  
keepe it still within his  
mouth, (as Zophar speakes)*  
he will as soone part with  
a limme, nay his life, as  
with his sweete sinne : But  
for my part, I desire that  
the blood of Christ may  
as well wash away the  
filthinesse of my sinne, as  
the guiltinesse thereof.

• Job 20.  
12, 13.

<sup>b</sup> Luk. 1. 6.

5. I bring forth the right and kindly fruit of true repentance, namely, new obedience, which cannot possibly grow out of any other roote than this: thus it is my continuall care to <sup>b</sup> walke in all the commaundements, and ordinances of the Lord without reproofe.

*Min.* But is not all this that you doe, for feare of Hell, and condemnation onely?

*Conuert.* No surely, but partly for loue I beare to God; and partly for hatred I beare to sinne: for though I knew there were

were no day of iudgement, when men shall giue an account of all their doings, and receiue a full reward according thereunto; or though I could bee assured that there were no Hell to take vengeance on wicked doers, yet would I neuer commit those foule and filthy finnes which I see some commit continually to my grieve: though they are well-pleasing to sinfull corrupt nature, and so were to mee, whiles I was carnall, now I doe abhor them.

*Minister.* It seemes you  
make

make true griefe for sinne  
 a signe of true repentance:  
 shew mee then how god-  
 ly sorrow, which is onely  
 in the faithfull, may bee  
 knowne from *worldly*  
*sorrow*, which *causeth*  
*death*, and was in *Cain*,  
*Saul*, *Ahab*, *Herod*, *Iudas*,  
 and may bee in any re-  
 probate.

Diffe-  
 rence be-  
 tweene  
 worldly  
 and godly  
 sorrow.

Gen. 4. 13.

*Convert.* Hee that hath  
 godly sorrow is at least  
 perswaded, that his finnes  
 are pardonable, not that  
 they are *greater than*  
*may bee forgiven*, as *Cain*  
 said; but that they may  
 bee pardoned by the in-  
 finitely farre-surpassing  
 mer-

mercy of God. 2. Hee  
loues the Preacher, and  
other well-disposed per-  
sons, that tell him of  
his faults, and shew him  
his finnes; though happi-  
ly reproouing him sharpe-  
ly for them: and hee re-  
uerenceth and regardeth  
Gods Word the more,  
that hee sees his sinne dis-  
couered, and condem-  
ned thereby: the contra-  
ry was in *Ahab*, <sup>d</sup> who  
hated the Prophet, be-  
cause hee dealt plainely  
with him; and *Herod*  
<sup>e</sup> who depriued *John* the  
Baptist, both of liberty  
and life, because he tou-  
ched

<sup>d</sup> 1 Kings  
22.8.

<sup>e</sup> Mat. 14.  
3.4.

ched his copie-hold, in  
reproving his incestuous  
life. 3. Godly sorrow  
drives a man neerer to  
God by prayer, and  
makes him seeke to the  
Minister, and to the godly-  
wife for counsell; to the  
word, and spiritual meanes  
for comfort: but the  
sorrow of the World  
drives a man further  
from God and the meanes;  
as in *Saul*, who went to a  
Witch, and *Judas* who  
hanged himselfe, both of  
them hastning to get as far  
from God, as the most  
remote place in all the  
World, euen Hell it selfe  
could

could make them. Fourthly, The sorrow of him that is truly penitent, is most occupied about the \* euill of sinne; the sorrow of others, most about the " euill of punishment, all their care, and thoughts are taken vp therewith: and were it not for that, the euill of their sinne, should not trouble their mindes, or disquiet them one whit.

\* *Malum culpa.*

" *Malum pena.*

*Minist.* You named new obedience, for a note of true repentance, and that not amisse if it bee true, vnfeined, and of the right kinde. But how

E

proue

3. Notes  
of true o-  
bedience.  
Psal. 119.  
6.

proove you this? *1st* *Cor.* First, because it is  
obedience of the whole  
man; inward, as well as  
outward: for a true obe-  
dienciarie vnto G<sup>O</sup>D,  
must bee both sound, and  
streight; sound in heart,  
and streight in life, all ouer  
obedient; though hee bee  
not perfect. Secondly, it is  
obedience; yeelded to  
the whole Law of G<sup>O</sup>D,  
to precept as well as pro-  
mise, and to one precept  
as well as to another:  
whereas they which are  
false hearted shew obedi-  
ence, are also lame there-  
in, and will bee dispensed  
withall

withall in some things ;  
they can bee content that  
some of their sins should  
dye, with the leane cattell  
slaine by *Saul* ; but  
they haue some one or  
two, or more fat sinnes,  
which they will needs  
haue spared. I praise  
God (in humility I speake  
it) I haue no such reser-  
uation in my obedience ;  
but that my master sinnes,  
and darling sins, should be  
put to the sword, as well  
as others of inferiour  
ranke. Thirdly, it is per-  
formed in the whole course  
of my life ; it doth not  
take me now and then at

*I Sam.*  
15.9.

E 2 times,

times, like the Fit of an Ague, but is constant, and continuall. For a man may crosse the way to heauen often-times, in, and out, and yet neuer come thither; but hee that holds on constantly in the way, shall bee sure of heauen. This true obedience in all these respects is Catholike, that is, vniuersall: and they, and none but they, deserue the name of good Catholicks indeed, which are carefull to yeeld to God this true, and vniuersall (though imperfect) obedience.

*Min.*

*Min.* Hitherto you haue mentioned such graces as are more generall, and concerne the whole person renewed: now if you thinke good alledge some speciall graces, which make their abode in seuerall seats of the soule: and first for knowledge, which resideth in the minde, is not this a signe of saluation, which you discern in your selfe?

*Con.* Sauing knowledge is indeed a true signe, which is called & the vñction of the holy one, and Christs <sup>h</sup> eye.

E 3 *salme;*

8 1 Ioh. 2.

20.

<sup>h</sup> Reu. 3. 18

i Col. 1. 9.

The  
seuenth  
signe of  
saluation  
taken out  
of Ioh. 17.  
3.

*salue* ; because the vn-  
derstanding, beeing as it  
were anointed there-  
with ; is inlightned to  
see , and discerne those  
things, which before it  
neither did, nor could ; it  
comprehendeth *spir-  
ituall understanding*, (that  
is a right conceiuing of  
the truth of God ) *and  
wisedome*, (that is, a right  
applying thereof, wisely  
and discretely, to all our  
particular actions, for  
the right ordering there-  
of :) this knowledge of  
*God, is life eternall* ; both  
because it is the begin-  
ning thereof, as also be-  
cause

cause it is the meanes  
whereby we attaine there-  
to: now then seeing I  
haue found this knowe-  
ledge, I am sure I cannot  
lose eternall life.

*Minor.* Euery one is a  
beast by his owne know-  
ledge: hee therefore that  
wants this knowledge  
of God, doth not much  
differ from a bruite beast:  
and \* better were it to bee  
borne a beast, than being  
borne a man, to become  
thus like a beast. But  
how doe you proue that  
yours is this sauing  
knowledge, and not ra-  
ther that common

E 4 know-

\* *Prostat  
nasci iumentum  
iumentum quam  
comparari  
iumentum.*

knowledge of GODS  
Word & Religion, which  
may bee in the very repro-  
bates?

5. Notes  
of true sa-  
ving  
knowledge

& Mar. 8.  
24.

*Com.* This will ap-  
peare the better by com-  
paring them together.  
First then, the common  
knowledge which may  
bee found in reprobates  
is generall: they vnder-  
stand spirituall things in  
a generall confused man-  
ner; not vnlike the  
& blinde man cured by  
our Sauour, who at the  
first opening of his eyes,  
saw men aloofe off, wal-  
king as trees: they can-  
not abide to bring it  
home

home to themselves; but I apply my knowledge to my selfe, desiring to know chiefly, how things stand at home in my owne soule. Secondly, their knowledge is partiall; they desire not to bee acquainted with all the waies of God, but are, and will bee wilfully ignorant of some things; they will not know that to bee euill, which they like well of, nor that to bee good which they doe dislike, though it bee made plaine and euident vnto them: but I desire to know the

E 5. whole

whole truth of God, yea that which is disrelifhing at the first vnto mee. Thirdly, their knowledge puffs them vp with pride; they bee not a little proud thereof: but mine humbles mee; for the more light of knowledge shineth in mee, the more I see the corruptions of my heart, and life thereby; which minister greater matter daily of humiliation to me. Fourthly, all that they know, or speake, is onely from heare-say; for they haue no experience thereof in themselves; they know,  
and

and learne Gods truth  
by rote, but I learne it  
by heart; my knowledge  
is experimentall; I finde  
the truth thereof in my  
owne experience. Fifthly,  
their knowledge is not  
ioyned with consciona-  
ble practice: whereas that  
is but raw knowledge  
that is not well digested  
into practice: these two  
should alwayes goe in-  
separably together; for  
knowledge without pra-  
ctice is lame, and practice  
without knowledge is  
blinde. And if the lame  
and blinde were hated of  
e *Dauids* soule, much  
more

e 2 Sa. 5. 8.

more are these hatefull  
to the soule of the Lord,  
as an abominable sacri-  
fice : but my knowledge  
is practicall, it walkes vp-  
on the feet of practice,  
and my practice sees with  
the eyes of my know-  
ledge hereby we know  
that we know God, if we  
keepe his commandements,  
1 Ioh. 2. 3. Though, then,  
there bee many which  
know Christ to professe  
him, which notwithstanding  
shall not bee knowne  
of him (for hee will say  
vnto them in that day,  
<sup>m</sup> *Depart from mee, I know  
you not,* because they haue  
not

<sup>m</sup> Mat. 7.  
23.

not the saving knowledge of him) yet I can thus bring prooffe, that I rightly know him, or rather am knowne of him, whereby I also know that I shall hereafter liue, and raigne for euer with him.

"Gal. 4.9.

*Min.* Thus it appeares that the true knowledge of Christ doth counterpoize, yea, and farre excell all other knowledge whatsoever: for if one know Christ, it matters little though hee be ignorant of other things; but if hee bee ignorant of Christ, it matters nothing though

Greenham

The eight  
signe of  
saluation  
taken out  
of Rom. 8.  
24.

though hee knowe all things: wherefore the wisest wordly men, with all their knowledge, shall perish for want of knowledge. So that I can well assent vnto him, who saith, that the knowledge of GOD, is as necessary an Art for Christians, as the Art of husbandry is for husbandmen. Now, if you thinke good, name another speciall grace, as the signe of your saluation.

*Com.* I haue a true hope of eternall life: which who-so haue, they shall bee saued; for we

are

*are saved by hope*, as saith the Apostle : this grace also the Lord of his mercy hath vouchsafed mee, to bee as *an anker to my soule, both sure, and steadfast*, to hold mee to the port, that I bee not driven backe with boysterous stormes; and that beares vp my head aboue water, in the seas of dangers, in this present world, that I sinke not.

Heb. 6. 19.

*Min.* But the hope of most men is a false hope, and desperate madnesse, (as if a man hauing his throat cut, or beeing thrust through the heart, should

• Iob 8. 13.  
14.

should yet hope to liue, euery body would bee ready to deride his idle fancy, or at least to pittie his extreme follie) the hope of such *shall perish, and bee cut off, and their trust shall bee as a spiders web*: how know you then that yours is a true hope?

*Con.* Truth it is, that the common hope of men is such, that they doe rather dreame than hope: and though they thinke they haue fast hold of it in their hearts, yet it is but as a childe that catheth at the shadow on the wall

wall, hee thinkes he holds it fast closed in his hand, but when he openeth his hand there is nothing in it ; so when their hearts shall bee laid open before GOD, the shaddowlike hope being vanished, there shall bee no such thing found in their hearts, and they shall haue hope to seeke, when it will bee too late to finde it. First therefore I proue that my hope is true, from the foundation whereon it is <sup>p</sup> grounded, and that is Faith: for as it is impossible for a mighty Castle to hang in the

4. Notes  
of true  
hope.

p Heb. II  
1.

the ayre, or to stand without either ground or foundation; even so, and much more impossible is it for hope to be, or abide without faith. Such therefore as boast of hope, and are barren of faith, may well bee said to dreame of building castles in the ayre: I contrariwise belecue, and therefore doe I hope, apprehending the promises of God by faith; and so hoping and looking for the performance and accomplishment thereof: which faith, the groundworke, I haue formerly  
proued

proued to bee effectually  
begunne in mee. Second-  
ly, true hope followes  
an effectuall calling: for  
first God calls men to  
saluation, and then hee  
giues them to hope for  
it; therefore the Apostle  
styles it, *the hope of his  
calling*. Such therefore  
as hope for heauen, not  
beeing effectually called  
vnto it, come before they  
are called, and are like to  
speede accordingly. It  
was death to rush into  
the presence of *Ahasue-  
rus* vncalled: and sure,  
eternall death shall cut  
them off, short, of com-  
ming

<sup>9</sup>Eph. i. 18

<sup>r</sup> Ester. 4.  
11.

ming home, which thinke to rush rudely into the *Holiest of all*, the inner Court of God Almighty, euen the highest heauen, being neuer inwardly and truely called thither: but well may I hope, for I am tru'y called, as I haue also proued before. Thirdly, my hope makes mee vse diligently all good meanes appointed by God, for the obtaining of saluation; for hee that hath good hope to obtaine his wished desire, will shew it by his industrious vse of the best meanes, for the

the compassing thereof: so hee that in the morning hopes to bee 50. miles off by sunne-set, will not sit him downe, or lay himselfe to sleepe, but get on horse-backe, and bee riding onward on his way; and hee that hopes to liue long, will not starue himselfe, but vse the best diet for preserving his life. Fourthly, It makes me fit my selfe by holinesse, for that which I hope for, namely the full fruition of the glorious presence of the perfectly-pure, and holy God in heauen, according to that of the Apostle

1 Ioh. 3. 3.

stle, <sup>c</sup> Every one that hath this hope in him, purifieth himselfe, even as GOD is pure: not vnlike to one who hoping to get accessse into the presence of the King with his petition, doth addresse himselfe in all sutable manner, both in apparrell, behauour, and speech, for the presence of his Soueraigne.

Rom. 5. 5

Rom. 15.  
13.

*Min.* It appeares your hope is sound, and good, even that <sup>c</sup> which maketh not ashamed: and the God of hope fill you therewith, and grant that you may abound therein through the Holy

*Holy Ghost.* But by what other signe doe you know that you shall bee saved?

*Con.* I finde in my heart a true loue of God, now I haue learned out of the Word, that *the Lord hath promised the crowne of life to them that loue him, &c.* I make no question but hee will bee as good as his word, who neuer failed therein, since the world began: therefore I know, that the crowne of life is mine.

*Minist.* All say they loue G O D, and professe great friendship to him:

*neuer-*

1 James 12.

Psal. 78. 36  
37.

7. Notes  
of true  
loue of  
God.

*neuerthelesse* most flatter  
him with their mouth, and  
lye vnto him with their  
tongues, for their heart is  
not right with him, How  
know you then that you  
loue him in truth?

*Con.* Whereas there  
are three things in loue,  
affection to the thing  
beloued, a desire of con-  
iunction with it, and a  
well-pleasing content-  
ment taken in the enioy-  
ing of it, all these I finde  
in some measure in mee,  
toward my God, so that  
I know I loue him truly,  
which I further proue by  
these notes : First, be-  
cause

because I prize and estimate him above all worldly things; yea, mine owne life: so that I can truly say with that blessed Martyr *Ignatius*, I esteeme no visible thing, nor yet inuisible, so that I may haue Christ: "yea, doubtlesse I count all things but losse in comparison of him, and doe count them but dung, that I may winne him. Neither is this a mercenarie loue, hired with the wages of reward: for, though there were no Heauen, O Lord, I would loue thee: but seeing there is a Heauen,

*Eusl. 1. 2. c. 36.*

*" Phil. 3. 8.*

I will account of it, and  
 labour to obtaine it; yet  
 still will I loue thee for  
 thy goodnesse: sake, O  
 Lord: for thou thy selfe  
 art reward enough;  
 though there were no  
 more. Secondly, I am  
 carefull, and vnfaignedly  
 desirous, to please the  
 Lord in all things; euen  
 as wee see, that men are  
 loth to crosse, or dis-  
 please those whom they  
 entirely loue and affect:  
 Heereupon I giue my selfe  
 to loue that which hee  
 loueth, and to hate that  
 which he hateth, \* Hee lo-  
 ueth righteousness, and ha-  
 teth

\* PL. 45. 7.

*ter wickednesse: and so doe*  
 I, though not in equality  
 (for that is impossible)  
 yet in similitude, and  
 conformity: for it is  
 required and expected,  
 (as the Prophet saith)  
 \* *They that loue the Lord,*  
*hate euill:* thus I ende-  
 uour my selfe, y *as GOD*  
*is, euen so to bee in this*  
*world.* Thirdly, a man  
 may know his loue to  
 any thing, by the zeale  
 and heate of affection,  
 whereby hee is carried to  
 that thing which hee lo-  
 ueth. Thus euery man is  
 transported, and as it  
 were eaten vp with one  
 F 2      zeale,

\* PC. 9. 10.

y 1 Ioh. 4.  
17.

9. 10. 17

zeale, or other; some with the zeale of pleasure, as *Esau* was, who for a messe of pottage sould his birth-right; some with the zeale of honour, as *Absalom* was, who for to gette a Kingdome, sought to draw blood of his owne father; some with the zeale of money, as *Iudas* was, who for his thirtie peeces sold his Lord and Sauour. By my zeale I know my loue to God: for, tho I bee not eaten vp with zeale as <sup>z</sup>*Dauid* was (Oh I would I were so too) yet I feele it burning within

\*Pl. 69. 9.\*

within mee, as <sup>a</sup> *Jeremiah*  
 did : *my heart is hot with*  
*in me, and the fire kindled :*  
 my zeale carrieth mee to  
 God. Fourthly, I loue  
 his <sup>b</sup> Word, and Sacra-  
 ments, Prayer, and all  
 other holy exercises :  
 whereby as I haue graci-  
 ous intercourse, and hea-  
 uenly conference, with  
 the blessed Trinitie; so in  
 especiall with Christ my  
 wel-beloued, who therein  
 causeth mee to heare his  
 sweete voyce, and to see  
 his louely countenance :  
 for which cause I also  
 loue the house of God,  
 so that I can no lesse  
 F 3 heartily,

<sup>a</sup> *Ier. 20. 9.*

<sup>b</sup> *Psa. 119.*

97.

*Qui diligit*  
*legem, dili-*  
*git regem.*

Psal. 26. 8.

84. 1, 2.

c Mat. 10.  
40.2 Cor. 5.  
20.

heartily, than merrily, sing  
 the note of the Prophet  
*David; O Lord. I haue lo-  
 ued the habitation of thine  
 house, and the place where  
 thine honour dwellth :*  
 and another of the same,  
*O Lord of Hostes, how a-  
 miable are thy tabernacles !  
 my soule longeth, yea euen  
 fainteth, for the Courts of  
 the Lord : my heart and my  
 flesh cryeth out for the li-  
 uing GOD. Fifthly, I loue*  
 his c messengers and em-  
 bassadors, the Preachers  
 of his word, which are  
 sent vnto mee from God  
 to treat about conclusi-  
 ons of peace, beseeching  
 me

me in Christs stead to bee  
reconciled to GOD. Oh how  
beautifull are the feet of  
him that bringeth these  
good tidings, that publi-  
sheth peace, that bringeth  
good tidings of good, that  
publisheth salvation to mee!  
Sixthly, I long for the  
comming of Christ, not  
as though I could no  
longer beare (for impati-  
encie) the miseries of this  
life (which are but light  
in comparison of the  
weight of glory) but that  
I might bee married for  
ever unto Christ, my  
Loue, in perfect ioy, and  
hearts delight, being now

Esay 52.7.

CONFESSIO

<sup>d</sup>Re. 22. 20

but espoused onely to him,  
and that I might bee per-  
fectly freed from all sinne  
(whereby I grieue both  
him and my selfe) and  
alwayes praise his name  
in Heauen, *How long Lord,*  
*how long?* thou hast <sup>d</sup>said,  
*Surely I come quickly. A-*  
*men. Euen so come, Lord*  
*Jesus.*

*Min.* Thus it appeares  
that the loue of God will  
warrant a man (as it doeth  
you) no lesse than heauen:  
but what say you now of  
lotie to Gods people? may  
not that be ranked among  
the evidences of your sal-  
uation?

*Conuert.*

*Conuert.* Yes without doubt : For, *hereby wee know* (saith *S. Iohn*) *that we haue passed from death vnto life, because wee loue the brethren* : these doe I loue, that is, the children of God, and such as are godly, and these will I loue for euer ; knowing, that loue is such a debt, as I shall be alwayes owing ; and yet I must, and will bee euer paying ; I will strue to bee rather a creditour, then a debtour herein, and will not onely returne to the Saints of God the loue of loue, the same measure that I receiue

The tenth  
figoe of  
saluation  
taken out  
of 1 Iohn  
3. 14.

ceiue from them but euen vsury and aduantage of loue: and I would to God there were as many payed vse for loue, as doe in these dayes pay vse for money. Then should they be no whit impouerished, lesse in the vsurers bookes, and more in Gods: and so would it bee a better world.

*Minist.* Whereas you say you loue the godly, it may bee that is onely because they are friendly to you, or because you receiue, or hope to receiue, some outward kindnesse and benefit from  
some

some such: if your love  
bee no other than this, it  
is but selfe-love, being  
grounded meerely vpon  
your owne private com-  
modities: and this kinde  
of love may bee found in  
an vregenerate and car-  
nall man.

*Cor.* It is not so with  
mee: for (though happily  
I may regard some such  
for some such respects as  
you name, yet if I should  
not love the childe of  
God for his owne sake,  
and for his and my fa-  
thers sake, more than I  
love my worldly friend  
for my commodities sake;

or

or

for my kinsman for neere-  
nesse of blood, I should  
bee void of any sparke of  
true heavenly loue: there-  
fore I chiefly loue the  
godly for their goodnesse  
and godlinesse sake: the  
ground of my loue vnto  
them, is the image of God  
in them. This is that di-  
uine load-stone, which  
drawes my affection to-  
ward them.

*Minist.* How can you  
make it appeare, that you  
loue them with a right af-  
fection?

*Ans.* Thus: 1. because  
I loue some such in the  
\* abstract, euen when  
they

\* In ab-  
stracto.

they are seuered and separate from all externall respects and grounds of loue to mee-ward : as, when I heare or reade of the zeale, pietie, constancy, heauenly vertues, and gracious endeauours, of the worthy seruants of God, such as I neuer knew, nor had any dealing with; yet I finde, that I loue them, and feelee the affection of my heart spreading it selfe towards them, to embrace them: which cannot bee for carnall respects, nor worldly hopes, for it may bee some of them are dead,  
and

4 Notes  
of true  
loue to  
Gods chil-  
dren.

and gone, and thus I  
loue the Saints departed,  
which are now in heauen:  
sometimes also, I haue  
knowne and loued some  
worthy Christians, who  
then haue flowed with  
worldly prosperity: but  
after haue fallen to a very  
low ebbe of great aduer-  
sity: when the world  
hath bidde them, adieu,  
and friends, wealth, goods,  
haue altogether taken  
their leaues: yet then  
haue I loued them as  
dearly as euer I did be-  
fore: whereby it appea-  
red, that my loue was  
not groundd vpon  
worldly

worldly regards, which all forsooke them, but vpon their goodnesse and godlinesse which still continued with them. Secondly, I much affect the godly, and delight exceedingly in their companie, yea of such as are nothing of kin vnto mee, that *wee may bee edified, through our mutuall faith,* whereas I care not for the company of others wanting true godlinesse, though they may bee perhappes of my very neere kindred. So that I can truly say, *As for the Saints, that are in the earth,*

• Ro. I. 12.

• Psal. 16. 3

Psal. 26. 4. 5

earth, and the excellent, in them is all my delight : but as for others, I haue hated the assembly of euill doers, and will not sit with the wicked : and if of necessity I bee forced to bee in their company, then am I readie to wish with the Prophet, O that I had wings like a Doue, then would I flie away, and bee at rest : or if this (O) will not set mee at libertie, then I take vp woe to expresse my misery, woe is mee that I sojourne in Mesech, that I dwell in the tents of Kedar. 3. I haue a fellow-feeling of the miseries

Psal. 120. 5.

miseries of the Saints, my  
deare Christian brethren  
and sisters: which workes  
in mee compassion, and  
makes my heart euen ake  
and bowels yearne within  
me; to see their griefe, and  
behold them in necessi-  
tie. Whereby I perceiue,  
that I haue the true affe-  
ction of a fellow-mem-  
ber: *for, if one member  
suffer, all the members suf-  
fer with it.* Fourthly,  
I finde in mee a willing-  
nesse, in some measure,  
to impart my selfe vnto  
them, in life and goods,  
soule and body, so farre as  
I can to affoord them  
helpe

1 Cor. 12.  
26.

\* *Fides co-  
to copula-  
tiua.*

\* *Charitas  
communi-  
cativa.*

helpe and succour: for,  
as it is truely said of faith  
that \* it is wholly copu-  
latiue, wholly imployed  
in coupling vs to Christ;  
so may it as truely bee said  
of loue, that it is \* wholly  
communicate; imploy-  
ed in imparting it selfe,  
and what it hath, to o-  
thers, for their good.  
Faith is as the leads, and  
pipes to bring in: and  
loue is as the cocke of the  
conduit to let out. Now  
for as much as my loue  
is thus communicatiue  
to the children of GOD,  
because they are his chil-  
dren, heereby I also see,  
that

that it is of the right kinde.

*Minist.* Alledge some other sure signe of your saluation. For, the more, the better man: the richer you are in the true treasure, the more comfort may you haue thereby.

*Con.* The Lord hath promised to *fulfill the desire of them that feare him*; and that *hee will heare their cry, and will save them.* Now I finde in some measure in mee the true feare of God: and though I say not of my selfe, as the Scripture saith of *Obadiab*, that *hee feared God greatly*:

The eleventh signe of saluation taken out of Psal. 145. 19.

1 Kings 18. 3.

*greatly: yet this I can say, that I desire to feare God greatly; and this I dare say in despite of the Diuell, that I feare GOD truely. Therefore I shall be saued certainly, according to Gods holy word of trueth.*

1 Iohn 4.  
18.

*Minister. S. Iohn telles vs, that there is no feare in loue, but that perfect loue casteth out feare. Seeing then you loue God, how can you bee said to feare him? How can these two stand peaceably together?*

*Conuert. Very well: for, there is a two-fold feare of*

of God : the first is a  
slauish and seruile feare, in  
horroure to dread his Ma-  
iestie, as a seuerer reuen-  
ging Iudge either execu-  
ting his iudgements, or  
readie to take vengeance  
on his enemies. Thus all  
impenitent persons, and  
the Diuels feare him, and  
onely thus; and therefore  
hate him, wishing there  
were no God. And this  
is the meaning of *Saint*  
*James*, when hee saith,  
<sup>h</sup> *The Diuels beleeue, and*  
*tremble.* The second is a  
childe like feare, in awe-  
full reuerence, and loue  
toward God, to bee care-  
full

<sup>h</sup> *Iam. 2. 19*

full not to offend him: now this feare is the true and naturall birth of loue; being bred and brought forth of it. Looke then, as *Sarah* cast out *Ismael*, the seede of the bond-woman, but would not cast out her owne deare sonne *Isaac*: euen so the loue of GOD doth cast out of mee, by degrees the seede of bondage, the flauish feare, but not her owne birth, the awefull and holy feare of GOD: but cherisheth and nourisheth this continually in mee, and is as a nurse vnto it; so that now I  
feare

feare not so much that God will condemne mee, as that I may not offend him so good so louing a father to mee: euen as a good ingenious childe feares to offend his father for very loue; but feares not that his father will cut his throat, or murder him, seeing he knowes he loues him dearely.

*Ans.* Many say they feare God, and yet do but lye against the truth: how know you, that yours is this true childlike feare of God?

*Com.* First (as I haue said) because it followes vpon

6. Notes  
of the true  
feare of  
God.

i Ruth i.  
16.17.

vpon the former signe of  
saluation; namely, the  
loue of God, and is an  
inseparable companion  
thereof, as another *Ruth*  
i hanging vpon her mo-  
ther *Naomie*: for, loue in  
feare, and feare in loue, is  
a sound testimony of the  
true feare of God. Se-  
condly, it worketh in mee  
maruellous humilitie to-  
wards God, and causeth  
mee in awfull respect vn-  
to his glorious Maiestie,  
to abase my selfe as sinne-  
full dust and ashes be-  
fore his blessed presence:  
as *Iacobs* feare of his bro-  
ther *Esau*, made him  
humble

humble himselfe, & <sup>k</sup> bow  
to the ground seven times  
before him. Thirdly, it  
makes mee afraid of sinne,  
and to flee from it as <sup>l</sup> *Moses*  
fled from his rod when  
it became a Serpent: it  
makes mee feare to com-  
mit sinne secretly, as well  
as openly (for, though no  
eye doe see me, <sup>m</sup> I set the  
Lord alwaies before mee)  
as it kept <sup>n</sup> *Ioseph* from  
committing folly, though  
hee might haue done it  
closely and couertly e-  
nough. Fourthly, it  
makes me hate sinne: for,  
<sup>o</sup> *The feare of the LORD*  
(saith *Salomon*) *is to hate*  
G enill,

<sup>k</sup> Ge. 33. 3.

<sup>l</sup> Exo. 4. 3.

<sup>m</sup> Ps. 16. 8.

<sup>n</sup> Ge. 39. 9.

<sup>o</sup> Pr. 8. 13.

euill, yea, inward corrup-  
 tions, which sticke in the  
 cranies of the soule, and  
 cannot bee descried, but <sup>by</sup>  
 a verie narrow search ;  
 it causeth my heart to  
 rise vp against rebellious  
 lusts, which lie lurking  
 within : as, secret A-  
 theisme, pride, vaine-  
 glorie, hypocrisie, enuie,  
 and the like. Fifthly, it  
 makes mee *depart from*  
*euery euill way*, and from  
 iniquity, to breake off the  
 practise of sinne, in the  
 course of my life ; to bee  
 a discontinuer, in *the*  
*way of sinners*, and a  
 resident in the paths of  
 righ-

¶ Pro. 3. 7.

¶ Psal. 1. 1.

righteousnesse. Sixthly, this true feare of GOD dispelleth (so farre as it preuaileth in mee) all other false feares; as, feare of men, of pouerty, of disgrace, of death, &c. whereas men voide of the feare of God, are full of fond, and foolish feares; they feare the crossing of an Hare, the howling of a Dog, the crying of a Rauē, Fairies, yea fancies, and their owne shadowes: as therefore the wicked man may iustly feare euery thing, because hee feares not GOD; so contrariwise,

Psal. 86. II.

the righteous man needs feare nothing else, because hee feares him. This one thing then will I feare, that I may feare nothing but GOD: and that I may rightly feare him, *O knit my heart so neere vnto thee O Lord, that I may feare thy Name.*

*Min.* I am glad to see you so well stored of this diuine grace and rare commodity, the feare of God: Oh, I would manie thousands had more of this good ware in their store-houses, their hearts. But how else are you assured, that you shall be saued?

*Con.*

*Con.* The Lord of his goodnesse hath giuen me to taste of the first fruits of the heauenly Canaan, already, as a pledge of the plenarie possession thereof hereafter: hee hath giuen mee that spirituall ioy, which is a heauen vpon earth. And like as the cluster of grapes brought from the Brooke Eschol, with other fruits, was an earnest to Israell of the future inheriting of the earthly Canaan: euen so is this ioy to mee, of inheriting that goodlie, that heauenlie Land (whereof this is some of the right  
G 3 fruit)

Num. 13.  
23.

The  
twelfth  
signe of  
saluation  
taken out  
of 1 Pet. i.  
8, 9,

fruit) the Kingdome of glorie: and I can bring Saint *Peter* to bee bound for my truth in this point; for thus hee speakes of them that *reioyce with this ioy unspeakeable, and full of glorie*, that they shall *receiue the end of their faith, euen the saluation of their soules.*

*Min.* True Ioy (I hold well) is a good pledge of heauen: but how proue you, that yours is true ioy? For who seeme more merry, more frolicke, or iocund, than ignorant, worldly, yea vngodly men? they seeme  
to

to haue as light hearts as any; and indeed, in my iudgement, too light to bee poized, and settled, with the weight of grace; in a word, too light to bee good.

*Con.* Well haue you said, that they seeme so ioyfull; and now haue you spoken the best you can of them: for indeede they seeme, and doe but onely seeme so: their ioy is like the laughing of a man in his sleepe, who dreaming of some very pleasing delights, reioy-ceth in his imagination thereat, but when hee a-

G 4 waketh

Pr. 14. 13.

6. Notes  
of the true  
ioy.

waketh, hee findeth no  
such cause: euen such is  
the ioy of the wicked;  
they doe but laugh in  
their sleepe, and the diuel  
shall giue them such a  
greeting and good-mor-  
row one day, as shall  
make it manifest. And  
therefore well saith *Salomon*  
of such, *‘Euen in  
laughter the heart is sor-  
rowfull, and the end of that  
mirth is heauinesse.* Now  
therefore, that mine is not  
this base-borne ioy, but  
of a nobler descent, but  
sound and good, I proue  
it thus: First, because shee  
is an Hand-maide to the  
right

right noble and renowned Lady, Faith; shee neuer goes alone, but is alwaies following her. For first, I belecue through faith, that I am reconciled to GOD, and then heereupon I reioyce, being thus at peace with him; and for this cause it is called, *the ioy of Faith*. Secondly, it issueth out of the right veyne and fountaine: it springeth out of the bitter roote of godly sorrow, and grieve of heart for sinne: neither can any come to drinke of this water of life, this heauenly Ioy, till they  
 G 5            haue

\* Phi. I. 25,

" Ioh. 16.  
20.

\* Pl. 43. 4.  
\* Pl. 4. 7.

Plal. 119.  
162.

have first drunke of the waters of Marah, bitter yet godly sorrow; as our Sauour tells his Disciples, " your sorrow shall be turned into ioy. Thirdly, It is fastned vpon the right objects: for I chiefly reioyce in heauenly and spirituall things, as in God himselfe; I can say with the Prophet, Hee is *\* my exceeding ioy,* and *\* Lord lift up the light of thy countenance vpon mee, hereby thou hast put gladnesse in my heart.* I reioyce also in the Word of God, *as one that findeth a great spoile, yea it is the*  
*very*

very <sup>1</sup> ioy and reioycing of  
my heart; yea then when  
it searcheth mee euen to  
the quicke, herein I finde  
an hony-combe. I re-  
ioyce in the grace of  
God wrought in mee, and  
others, as also in my owne  
and their <sup>2</sup> saluation; I  
reioyce in the <sup>3</sup> hope of the  
glory of God, in the com-  
fortable vse <sup>b</sup> of the sa-  
craments, in prayer, chri-  
stian conference, in  
Psalmes, and spirituall  
songs, making melodie  
to the Lord. I am glad  
when they say vnto mee,  
let vs goe into the house of  
the Lord. I reioyce in the  
welfare

<sup>1</sup> 1er. 15. 16

<sup>2</sup> Ps. 51. 12.

<sup>3</sup> Rom. 5. 2

<sup>b</sup> 2 Chro.  
30. 21.

Psal. 121. 1.

Psal. 137. 6.

c Ga. 5. 22.

27. 27. 79.

5. 2. 130. 8.

20. 10. 7.

15. 2. 2.

20. 10. 7.

20. 10. 7.

20. 10. 7.

20. 10. 7.

welfare of Sion: yea, I can  
*preferre Ierusalem above my  
 chiefe ioy.* Fourthly, it is the  
*fruit of<sup>c</sup> the Spirit;* not  
 of the flesh, as carnall  
 ioy is, which causeth  
 men to reioyce onely or  
 chiefly in their corne and  
 their wine, their wealth  
 and their honours, their  
 pleasures and their pro-  
 fits; this nature affords  
 vnto them. But I finde  
 in me a supernaturall ioy,  
 in things diuine and spi-  
 rituall; which, corrupt  
 nature can take no liking  
 of, much lesse delight  
 therein: therefore it hath  
 beene wrought in me by a  
 power

power diuine, that is the fruit of Gods holy Spirit. Fifthly, whereas the ioy of the wicked is flight and short, a flash and away, no better then the chirping of birds in a sunshine day : mine is firme, and durable ; not like summer-fruit , which holds good but for a time , for the summer-season of prosperity : but my ioy is lasting fruit , which still holds good ; yea , euen in the hardest winter of greatest aduersity, I can *ioy in tribulations*. Sixthly, it is a victorious ioy : for, when as  
griefe

Rom. 5. 3.

Psal. 121. 5.

griefe like lead lies heauy  
 on my heart, pressing it  
 downe, then doth this  
 ioy lift vp my heart in  
 faith, together with my  
 hands, eyes, and voyce  
 vpward to the heauens,  
*about the mountaines, from  
 whence my helpe commeth;*  
 whereby appeares, it ouer-  
 commeth griefe, and  
 getteth victorie ouer ten-  
 tation: thus I haue that  
 which is the very life of  
 life, true ioy: for life  
 without this, is hardly  
 worthy the name of  
 life.

*Min.* This pawne of  
 heauen, which the Lord  
 hath

hath put into your heart,  
I may not, nor cannot  
except against: therefore  
proceed vnto another  
signe of your saluation.

*Con.* Patience vnder  
the Crosse may not bee  
left out nor forgotten,  
no more then it may bee  
cast off, or forgone; well  
it deserues a roome a-  
mong this good compa-  
ny of witnesses, all which  
giue in euidence, that  
heauen is mine. That this  
is a sure signe of saluati-  
on, Saint *James* proues it,  
when hee saith, *Blessed is  
the man that endureth  
temptation, for when hee is  
tryed*

The thir-  
teenth  
signe of  
saluation  
taken out  
of *Iam. 1.*  
12.

tryed, hee shall receiue the crowne of life: and that it is in me; my conscience proues it; therefore I am blessed: but more blessed shall I bee when I receiue the crowne.

*Minist.* Well may the crowne indeed bee set vp- on the head of patience, so noble, and so conquering a grace: for, Christian \* suffering is a noble kinde of conquering; and hee that so suffereth, no lesse than conquereth. And if you haue also found this gemme in you, happie are you, provided alwaies that it bee true patience:

\* *Nobile  
vincendi  
genus est  
patientia:  
vincit qui  
patitur.*

ence : how prooue you that?

*Con.* First, because I doe not onely finde out, but also finde fault with any inclination or disposition toward impatiencie: I checke and controule my selfe for it: when it begins to stirre, I beginne to stifle it before it gather strength, or get to head. Secondly, I doe not goe about to prescribe to God the measure of afflicting me; nor yet the manner, meanes, or time of helping, easing, and deliue-  
ring mee: I can bee content with the grace of  
God

5. Notes  
of true pa-  
tience.

\* *Malum  
pati malū  
non est :  
malū facere  
malum est.*

God in the forgiuenesse  
of my sinne, and sanctifica-  
tion of his Spirit, though  
I want other things; and  
can receiue the loue of  
God with good content-  
ment, though it came a-  
lone, or attended with  
the crosse. Thirdly, I more  
feare to doe the euill of  
sinne, than to suffer the  
euill of punishment for  
sinne, \* for, to suffer af-  
fliction is not euill, but  
to commit sinne is euill :  
and I can bee content still  
to beare the punishment,  
so that the sinne may bee  
taken away ; Oh, I would  
not for any thing that  
the

the rod of GOD should  
bee remoued, before the  
Cure bee thoroughly  
wrought. Fourthly, my pa-  
tience goes accompanied  
with a profiting vnder  
the correcting hand of  
God: for first it *brings*  
*forth* experience, both of  
the care, and loue, and  
gracious dealing of God  
towards me, as also of my  
owne estate and cariage  
toward him; and thus I  
come to haue better ac-  
quaintance with God, and  
with my selfe: it also in-  
creaseth my loue toward  
him, and makes me cleaue  
and cling faster to him, as  
a

e. Rom. 5. 4

a childe doth to his parent, when hee turneth away from it, and maketh as though hee would goe away, and leaue it to the Woolfe: it strengtheneth my faith, and causeth me to relie more stedfastly on God, in distresses for time to come, and a dram of tried faith is better then a pound of vntried. Lastly, it worketh in mee reformation: I am not like wicked *Ahaz*,<sup>f</sup> who *in the time of his distresse, did yet trespasse more and more against the Lord.* For I can truely say with the holy Prophet, *Before I*

<sup>f</sup> 2 Chr. 28  
22.

2 Ps. 119.  
67.

was

*was afflicted, I went astray :  
but now haue I kept thy  
word* O God. Thus by pa-  
tience I reforme my selfe;  
and thus *in patience I pos-  
sesse my soule* : therefore it  
is true patience.

*Minist.* By what other  
certaine signe are you per-  
swaded of your euerlasting  
saluation ?

*Con.* They which haue  
receiued the *Earnest of  
the Spirit in their hearts*,  
are thereby *sealed vnto  
the day of redemption* : this  
haue I receiued, to wit,  
the infallible testimonie  
of GOD's holy Spirit,  
which beareth witnesse  
with

The fourth  
signe of  
saluation  
taken out  
of 2. Cor.  
1. 22. Eph.  
4. 30. Ro.  
8. 16. 17.

Tit. 1. 2.

with my spirit, that I am the childe of God, and so an heyre of glory: seeing God (*who cannot lye*) tels me by his spirit, I shall be saued, I hold it (as I am bound) for a necessary, and a most vndoubted truth.

*Min.* Thousands of vngodly ones, haue a perswasion, that they shall bee saued, and none seeme more confident than they, and yet it is but presumption, and the illusion of the diuell in them; for they haue no more true right to saluation, than *dogges* to the

the *childrens bread*: yea,  
and though they sweare  
to it too (as, that they are  
ready enough to doe) yet  
you neede not credit  
them, vnlesse you will;  
and if you doe, it is but a  
lye: as if a woman that  
had a childe, should sweare  
shee were a maid; or one  
that had a Plague-sore  
on him, should sweare  
that hee were cleere;  
would you beleue ei-  
ther of them, for all their  
facing of the matter? sure  
you would not: how  
know you then, that  
yours is the testimonie  
of Gods Spirit, and not  
pre-

5. Notes  
of the true  
testimonie  
of Gods  
spirit.

presumption, which is nothing else but the lying spirit of Sathan in the mouthes and hearts of all his children?

*Conuer.* First, I proue it by the birth of it: for it hath beene wrought and planted in mee, *contrary to nature*, by the Word of God, heard, read, meditated vpon, and the like good meanes: whereas presumption, like a stinking weede, growes of it owne accord, out of the ranke soyle of Nature. Secondly, as *Iacob* may be knowne by *Iacobs* voyce, from *Esau*: so may this  
be

bee knowne by its voice;  
for it doth not barely  
tell mee, I shall bee saued,  
but proues it to mee, and  
perswades mee by all  
these former signes  
which I haue alledged,  
and diuers others: where-  
as presumption doth  
onely suggest that conceit  
vnto men, but  
proues it not; so that  
when they are asked,  
why they thinke, they  
shall bee saued, they are  
not able to alleage any  
sound sufficient reason  
for the same. Thirdly, the  
witness within me speaks  
the same, that the Word  
H of

<sup>a</sup>Mat. 18. 3.<sup>i</sup>1 Cor. 6. 9.<sup>k</sup>Heb. 12.  
14.<sup>l</sup>2 Thel. 1. 8.

of God doth without mee, both being the voice of the selfe-same spirit of God, which cannot contradict it selfe ; but presumptuous presumption, speakes contrary to Gods Word : for whereas the Scripture saith, <sup>b</sup> *Vnlesse a man bee conuerted, hee cannot enter into the kingdome of God :* and <sup>i</sup> *the vnrighteous shall not inherit the Kingdome of God :* and <sup>k</sup> *without holinesse, no man shall see the Lord :* and that the Lord will take <sup>l</sup> *vengeance on them that know him not, and obey not the Gospell of our Lord Ie-*

sus.

*Jesus Christ* : yet presumption beares men in hand, they shall bee saued how-soeuer, and is ready to buzze into their eares, O alas good Sir, *pittie your selfe*, these things shall not be wrote you. Fourthly, Gods spirit, doth as well <sup>m</sup> make intercession for mee, as witnesse to me, and therefore brings mee to God, making mee pray earnestly, and feruently to him from a sense and feeling of my manifold sinnes, with groanings, which cannot bee vttered: but presumption driues men further from God, nei-

Mat. 22.

= Rom. 8.  
27.

ther worketh any such  
feruent prayer in them.  
Fifthly, Gods Spirit brings  
forth the fruits of the  
Spirit in mee, as loue, ioy,  
peace, long-suffering,  
gentlenesse, goodnesse, &c.  
*Gal. 5. 22.* whereas pre-  
sumption, as it is of the  
flesh, so it yeelds the  
fruits of the flesh, as  
adulterie, fornication, vn-  
cleannesse, wantonnesse,  
hatred, variance, wrath,  
strife, enuyings, murders,  
drunkennesse, reuellings,  
and such like, *Gal: 5. 19.*  
and these are the com-  
mon fruits of these daies,  
which grow more com-  
mon-

monlie in townes and  
houses, then crabs doe  
in woods, and hedg-  
rowes: They which  
bring forth such fruits as  
these, giue heede to the  
Witch that speakes with-  
in them; the spirit of  
Sathan, who tells them,  
they shall bee saued as  
soone as the best, and  
they belecue him: but I  
will heare what God the  
Lord will speake; for he  
will *speake peace vnto his*  
*people, and to his Saints:*  
Yea, O Lord, let mee  
heare this thy voyce  
within mee, speake low-  
der that I may heare

*Psa 38. 8.*

H 3 thee

thee better, O say vnto  
my soule, I am thy salua-  
tion.

*Min.* There may ap-  
peare as manifest a diffe-  
rence betweene the wit-  
nesse of Gods holy spi-  
rit, and the lying sugge-  
stion of the Diuell ( to  
such as are not wilfully  
blinde ) as is betweene  
light and darkenesse ;  
truth and falshood : But  
lest I bee burdensome to  
you, name one signe  
more of your saluation,  
and that shall suffice.

*Con.* It is no whit  
irkesome to the men of  
this world to looke on  
their

their gold and siluer;  
their deedes and leaſes;  
nay, they take a meruail-  
lous pleaſure and de-  
light therein: why then  
ſhould it bee burdensome  
to the children of God,  
to view, and looke ouer  
the markes of their ſal-  
uation, ſeeing theſe are  
much more precious  
then gold that periſheth?  
But for as much as you  
require but one ſigne  
more, I will endeavour  
to comprehend all un-  
der one: In ſumme then;  
I perceiue that I am one  
of thoſe, whom GOD  
hath faithfully promiſed

The fif.  
teenth  
signe of  
saluation.

in his Word to saue : for  
though a number of  
men, yea, the greatest  
number thinke to get  
heauen, though they  
haue neither scrip, nor  
scrole to shew for it: yet  
I haue both Gods Word  
and his Writing to  
shew; or rather his Word  
in Writing; that hea-  
uen belongs to mee. Now  
the Scripture is a true  
Copie, and draught of the  
Booke of life,† taken out  
of the Court of heauen  
by Gods owne hand, so  
that there can bee no er-  
ror in it: Heereby I know  
that my name is written  
in

† if you will allow me to speak  
figuratively after the manner of mee

in the booke of life, because I finde my selfe enroled in Gods holy Scripture, among those, to whom hee hath promised eternall life.

*Ans.* Indeede if you be of that number, there is no doubt, but you shall be saved: For *he abideth faithfull, hee cannot denie himselfe*: but are you sure, that you are such a one?

2 Tim. 2.  
13.

*Con.* Though all that I haue hitherto said, and the signes which I haue produced, drawne out of Scripture; and grounded thereon, doe

H 5     verifie

verifie the same, yet (if you will giue mee leaue) I will further proue it by other expresse Texts of Scripture (though the same for the most part in substance, with that I haue already said) that as you haue scene my speciall euidences, truly taken out of the graund copie, so now you may also see the grand copie it selfe: *in the volume of which booke I finde it written of mee,* and that in sundrie places, that I shall bee saued.

*Psal. 40. 7.*

*Min.* This would I gladly see: proceed then to shew it. *Con.*

Con. God in his Word  
hath promised, that hee  
will bee nigh vnto them,  
that are of a broken heart,  
and that hee will saue such  
as bee of a contrite spirit, he  
himselfe hath vnderta-  
ken the cure of such.  
P Hee healeth those that are  
broken in heart, and bin-  
deth vp their wounds (as  
itis in the Psalme) and a  
wonderfull cure indeede  
he will worke vpon them:  
euen then when all helpes  
doe vtterly giue them o-  
uer; hee, like the good  
Samaritane, will binde  
vp their wounds, and  
poure in the oyle of com-  
fort

° Ps. 34. 18

° Psal. 147.  
3.

81.28.29.

1 CAD. I. 4.

fort, and wine of glad-  
 nesse, hee will take them  
 in his armes and bring  
 them <sup>9</sup> into his Chambers,  
 hee will take the care of  
 them, and worke the  
 cure on them, for none  
 can doe it but hee, none  
 can cure throughly the  
 heart-wound, and such  
 as are sicke thereof, but  
 onely God: Such a one  
 am I; I am bruised, and  
 broken in heart, and spi-  
 rit, and distressed in con-  
 science, for my sinfull-  
 nesse and wretchednesse;  
 hauing by my sinnes (O  
 my sinnes) so many, great,  
 and grieuous, deserued

1101

no

no lesse then the heauie  
 wrath of God : O wret-  
 ched man that I am, who  
 shall deliuer mee from sin ;  
 that vnwelcome guest ;  
 nay, that deadly enemy ?  
 I thanke my God through  
 Christ, for by him I haue  
 deliuerance : Oh still  
 vouchsafe, deere God,  
 to visit mee, thy poore  
 patient ; and though I bee  
 not worthy, with the  
 Centurion, that thou  
 shouldest come vnder my  
 Roofe, yet farre bee it  
 from mee, to say as Peter,  
 Lord depart from mee,  
 for I am a sinfull man ; nay,  
 rather therefore come to  
 me

Rom. 7. 24

Rom. 7. 25

Luk. 5. 8.

Mat. 9. 12.

mee, for I haue the more  
 neede of thee; ~~the whole~~  
~~neede not the~~ Physition,  
 but the sicke, as I am: thou  
 lookest for such a Patient,  
 sweet Iesus, and I lacke  
 such a Physition as thou  
 art; Oh bee pleased to  
 come home vnto mee,  
 poure forth some more  
 of thy precious oyle in-  
 to my wounded heart;  
 Oh spread a plaister of  
 thine owne heart blood,  
 and apply it to my soule,  
 Stay mee with thy flagons,  
 and comfort mee with thy  
 apples, for I am sicke of loue:  
 My heart is wounded  
 within mee, but seeing  
 thou

Cant. 2. 5.

thou hast promised, I know thou wilt performe it; that thou wilt cure mee; that thou wilt saue mee, being thus perplexed in my soule for my sinnes.

*Minist.* How else can you proue your selfe to bee such a one as God hath promised to saue?

*Con.* Hee hath promised to *giue to him that is athirst, of the Fountaine of the water of life freely,* that is, hee which earnestly desires the fauour of God, through Christs righteousness, to the inheriting of eternall life, shall

Re. 21. 6.

3. Notes  
of the true  
desire of  
saluation.

shall bee assured thereof, to the allaying of the scalding heat of his boiling conscience, and to the endlesse comfort and saluation of his soule: thus I doe thirst, I doe no lesse truely then earnestly desire saluation. First, in the right place, preferring it before all things in the world. Secondly, to the right end, that I might bee wholly freed from sinne, and perfectly glorifie God in Heauen. And thirdly, in the right manner, as well desiring the meanes that leade thereto, as the end where-  
to

to they leade. Heere-  
upon it is, that the  
more grace I receiue,  
the more I hunger af-  
ter, and that I haue al-  
waies such a spirituall  
drought and insatiabie  
thirst after Christs most  
precious bloud and per-  
fect righteousness, that  
my sinfull soule may bee  
clothed with this fine  
white garment and gor-  
geous attire; and oh how  
I long after the fauour of  
God: and like as the Dis-  
ciples said vnto our Sau-  
iour (when hee told them  
of the bread of Heaven;)

*" Lord, enermore giue vs  
this*

*" Ioh. 6. 34*

Psal. 42. 1. 2

" Ps. 107. 9.

this bread: so I, hauing  
 tasted the sweetnesse of  
 GODS fauour, cannot  
 choosce but pray, Lord,  
 giue mee euermore to en-  
 ioy this thy fauour: yea  
*Euen as the Hart panteth  
 after the water brookes; so  
 panteth my soule after thee  
 O GOD, my soule thirsteth  
 for God, for the liuing God,  
 like to the thirsty Land.*  
 Well, yet his Word is  
 good, *" hee satisfieth the  
 longing soule, and filleth  
 the hungrie soule with  
 goodnesse, and this is my  
 comfort.*

*Min.* Whom else hath  
 God promised to saue?

Con.

Con. \* Blessed (saith our Saviour) are the poore in spirit, for theirs is the Kindome of heaven: and Blessed are they that mourne, for they shall be comforted: These poore ones, and these mourners are they which are humble and lowly in spirit, seeing and feeling their spirituall wants and povertie, their sinnes and miserie, beeing heartily sorry for, and bewailing the same; and so despairing as touching any goodnesse of their owne, betake themselves wholly to the mercie of God  
in

\* Mat. 5.3.

1.

Verse 4.

y A&amp;3.2.

in Christ: which mercy of God is like the y beautifull gate of the Temple, whereat poore Creeples lye, yea lazars, a multitude of impotent folke, blinde, halt, withered, spirituall beggers, wofull creatures, poore sinners; humble, crauing an almes at the hand of so pitifull a God. And well doth GODS mercy deserue to bee called the beautifull gate of heauen, for heereby onely doe penitent sinners enter in to the presence of God, *to behold the beauty of the Lord*, and to enioy his blef.

blessed vision for euer  
 in heauen. Thus doth a  
 poore creature, lye day-  
 ly at Gods beautifull gate  
 knocking, crauing, cry-  
 ing, <sup>2</sup> *Haue mercie vpon*  
*me, O God, haue mercy vp-*  
*on mee, according to the*  
*multitude of thy compassi-*  
*ons put away my iniquities,*  
*incline thine eare, O Lord,*  
*and heare me, for I am poore*  
*and needy; O bow downe*  
*thine eare and heare, open*  
*thine eyes and see, for my*  
*heart is smitten and withe-*  
*red like grasse, and I am in*  
*great misery, <sup>2</sup> O turne thy*  
*face vnto mee and haue*  
*mercy vpon mee, for I am*  
 de-

<sup>2</sup> Pl. 57. 1.

Psal. 51. 1.

Psal. 86. 1.

Dan. 9. 18.

Psal. 102. 4.

<sup>2</sup> Pl. 25. 16  
& 18.

Psal. 41. 4.

b Dan. 9. 19

desolate and afflicted, looke  
 vpon my affliction, and my  
 paine, and forgiue all my  
 sinnes: O turne vnto mee,  
 and haue mercy vpon mee,  
 heale my soule, for I haue  
 sinned against thee, <sup>b</sup> O  
 Lord heare, O Lord, for-  
 giue, O Lord, hearken and  
 doe, deferre not for thine  
 owne sake, O my God. Thus  
 am I poore in spirit, and  
 thus doe I mourne, and  
 therefore the promise of  
 blessednesse belongs to  
 mee, and I haue as good  
 right vnto it as any poore  
 sinner whatsoeuer, for  
 the poorer the sinner is  
 in spirit, and the greater  
 beg-

begger hee is, the better  
right he hath heereunto;  
so then, I am blessed (ac-  
cording to Christs owne  
words) because i shall be  
blessed.

*Min.* Whom else hath  
God said hee will saue?

*Con.* *whoſoeuer ſhall  
call vpon the name of the  
Lord, ſhall bee ſaued, as  
witnesseth the Apoſtle:  
that is, whoſoeuer not  
onely in outward miſe-  
ries, but alſo and that e-  
ſpecially in ſpirituall di-  
ſtreſſes, ſhall pray vnto  
the Lord in faith, both  
as concerning his power,  
and will to helpe, and  
ſhall*

*Ro. 10. 13*

Ro. 12. 10.

shall heartily in truth and  
sincerity call vpon God,  
for the gifts of his holy  
spirit, more firmly to  
beleue, soundly to re-  
pent, zealously to pra-  
ctise, patiently to suffer,  
constantly to perseuere,  
such a one shall certainly  
bee saued: for thus hee  
takes Sanctuary in this  
strong Tower called, *the*  
*Name of God*, which is  
farre enough out of the  
reach of Sathans gun-  
shot: and well may wee  
call it sure-hope, or sure-  
defence; for though a  
man bee pursued with  
fiercer and more furious  
rage

rage of Sathan, then euer  
 anie man-slayer was, by  
 the auenger of bloud to  
 the Citie of refuge, yet  
 if hee can but get shelter  
 vnder the Name of G o d  
 by heartie inuocating and  
 calling thereupon, then  
 safe enough, for the Name  
 of the Lord is a *strong*  
*tower, the righteous runneth*  
*into it, and is safe:* and the  
 truth is when euer a poore  
 sinner being forceably as-  
 faulted by Sathan, and ve-  
 rie hard put to, finding in  
 himselfe no powver to  
 withstand, shall vnfeinedly  
 crie to the Lord for ayde;  
 he shall be preserved: Yea  
 I and

*Pro. 18.*  
*10.*



Rem. 10.  
13.

and yet more, whofe-  
uer fearing that hee hath  
not faith, nor any fauing  
grace, that hee is not in  
the fauour of God; nor  
his finnes pardoned, and  
that his foule fhall not  
bee faued, if hee can but  
finde a heart to pray vn-  
to the Lord for thefe  
things with an honeft and  
ypright minde; as fure as  
the Lord is true, hee fhall  
bee faued, and that by  
vertue of this promife of  
God; *whofeuer fhall call  
vpon his name, fhall be fa-  
ued*; for thus hee flyeth  
vnto this ftrong Tower,  
where hee fhall bee pre-  
ferued

serued safe a while, and  
after shall bee remooued  
by the guard of good  
Angels to the Palace of  
None such in the King-  
dome of Heauen, which  
is a priueleged place;  
where sinne; Sathan, the  
flesh, and the world, haue  
nothing to doe, and there-  
fore hee shall not bee  
there molested by any  
of them in the least mea-  
sure. Now I am one of  
them that doe thus call  
vpon the name of the  
Lord, and that dayly,  
when I feele my selfe op-  
pressed by sinne and Sa-  
than, and can finde very  
small,

small, or ( to my thinking  
sometimes ) no grace at  
all in mee; yet then can  
heartily pray vnto the  
Lord, for his helpe and  
sauiing grace, that I may  
be saued, therefore I shall  
be saued,

*Min.* To whom else  
hath God promised salua-  
tion in his word?

• *Reu. 3. 21*

*Con.* Christ hath pro-  
mised; that *hee which o-  
uercommeth, shall sit with  
him in his Throne*, that is,  
hee that holds out to the  
end, continually resisting  
and fighting against his  
spirituall Enemies, the  
World, the Flesh and the  
Diuell,

Diuell, shall haue (though not equall glorie) yet fellowship with CHRIST in glorie euerlasting: thus do I daily fight that I may overcome: First, I account my selfe a spirituall souldier, bound & sworne to my Captaine the Lord Iesus, of whom I haue also taken presse-money, the Sacrament of Baptisme, and weare his colours, the profession of Christianitie, and know there is martiall Lawe, eternall death for mee, if I should flye from my Captaine.

Secondly, I take notice of the manifold traines,

Psal. 140. 5.

and plots of my forreigne enemies, the world and the Diuell, and the treasons and treacheries of my domesticke foes, the flesh, that Rebell, my headstrong passions and vnruely lusts, those traitors; I see and obserue, how they euery where lay snares for mee, and *spread nettes in my path-way, and set grins for me, purposing to cause my steps to slide,* and to ouerthrowe my soule, these doe I see; whereas men of the world see no such snares laid in their wayes by their spirituall enemies,  
for

for the entrapping of  
their soules, and the mur-  
thering thereof; for aske  
them, and they cannot  
tell you of any, but are  
like *Samson* & their ene-  
mies are vpon them, and  
they fast a sleepe in carnall  
security, and so the Di-  
uell preuailes against  
them, puts out their eyes,  
and leades them captiues  
at his pleasure, hee makes  
a mocke of them; and  
makes sport with them,  
but at length hee falls  
from iesting and brings  
them to destruction in  
good earnest. Thirdly,  
whereas these my ene-  
mies

f Iudg. 16.  
20. 31.

mies doe continually besiege mee, seeking to inuade mee, I therefore keepe daily watch and ward, fortifying in this my little Kingdome, the Citie of my Soule, and Castle of my heart, I haue a speciall care, to looke well to the Gates (and *\*Cinque-ports*), my outward senses, vwhereby oftentimes diuers traiterous thoughts and rebellious lusts, are readie to steale in, which cause verie often much mutinie, in the Soules Commonwealth, for if I should graunt libertie for sinne to

*\*By Gates of  
Ceu's trafick*

to breake in, the diuell  
would enter too with his  
great Armado of his hel-  
lish spirits, and would  
take possession, placing  
his deputies in strongest  
holds, as the spirit of  
blindnesse in the vn-  
derstanding ; of error  
in the iudgement, of  
lying and slumber in  
the conscience, of dead-  
nesse and hardnesse in  
the heart, and so in  
the rest : Thus with his  
Legions would hee o-  
uer-runne me, and soone  
make mee desolate.  
Fourthly, I resolute when  
I am in the conflict, with

\*Imperato-  
rem oportet  
moris  
stantem,  
said Vespasian;  
so,  
Christianū  
militantē,  
may wee  
say.

Pf. 35 1, 2.

the allurements of the world, the inticements of sinne, the temptations of Sathan, \* rather to die, then to yeeld to any of them, I purpose neuer to giue ouer fighting, as long as I haue any breath within mee: not doubting but I shall at length haue perfect victorie, onely through the might of the Almighty God, who strengtheneth mee. *Fight thou O God, against them that fight against me, and stand vp for my helpe, through thee I shall doe valliantly, for thou shalt tread downe*  
my

my enemies, and bruiſe Satan vnder my feet.

*Min.* Who elſe ſhall be ſaued according to the tenure of the records of holy writ?

*Con.* Such as are purged from the pollutions of prophane ones, and are ſanctified, are veſſels vnto honour: that is, they which are made partakers of true grace; and ſo haue the Image of God renewed in them, which conſiſteth in Holineſſe, and true Righteouſneſſe. Shall bee heyres of glorie; theſe are they which are called Saints:

Yea,

2 Tim. 2  
21.

Eph. 3. 24

Yea, the Lord himselfe,  
that high and mighty  
Potentate, is their God-  
father, for hee hath giuen  
them this name, what  
mortall man then dares  
bee so bold, as to nick-  
name them with tearmes  
of reproach; or to finde  
fault with this name of  
Saints, which their hea-  
uently God-father hath gi-  
uen vnto them?

*Min.* Methinkes none  
should dare once to mis-  
call these, or to denie  
them their names, saying,  
wee cannot bee Saints  
heere, but let them goe:  
What is true sanctifying  
grace?

*Con.*

**Con.** A new created  
quallitie of holinesse,  
throughout the <sup>i</sup> whole  
man, *in spirit, soule, and*  
*bodie*, that is, in minde,  
will, and all our bodily  
members; yea, in all the  
powers of the soule, and  
parts of the bodie,  
wrought in vs by Gods  
spirit, for the honouring  
of him.

*i Thes 5.*  
23.

**Min.** Haue you this  
new qualitie of holinesse  
in you?

**Con.** I dare not denie  
but God of his mercie,  
hath begun this worke of  
grace in some weake mea-  
sure in mee: for how  
could

could I possibly bee  
thankfull to the Lord,  
for such an inestimable  
gift, if I should not take  
notice of it ; and ac-  
knowledge it ; especially  
considering that the ve-  
rie least measure of sauing  
grace that can bee, is farre  
more worth, than I can  
expresse, or praise God  
for enough, so long as I  
liue : denie it therefore I  
dare not, (though it bee  
very small) least I should  
bee vnthankfull to the  
Lord, for so great a mer-  
cie, as the least seede of  
grace is : but this I dare  
doe, to pray to him for  
more

more: yea, and I beseech him to make mee *rich in all grace,* <sup>k</sup> *filled with the fruits of righteousness un-* to his glory and praise; for hee alone is <sup>l</sup> *able to build mee up further, and to giue mee an inheritance among all them which are sancti-* fied.

<sup>k</sup> Phil. I. II.

<sup>l</sup> A. 20.

32.

*Min.* It appeares by all these signes which you haue produced, that your assurance is not that common counterfeit ware which goes for currant among a number of men, a vaine fleeting conceit in the braine; but that you are truly assured

ured of your saluation :  
I must confesse, I can no  
way mislike these your  
euidences, hauing thus  
examined them, nor (I  
thinke) a whole councell  
of Diuines, if they should  
sit to determine thereon.  
I cannot see, how any  
can picke a hole, or finde  
a flaw herein : and I iudge,  
that you haue as good a  
title to Heauen, by these  
your Scripture euiden-  
ces, as the best landed  
man in in the world hath,  
or can haue, to his best  
freehold, by his parch-  
ment euidences : But I  
pray you ; now tell mee  
further

further, are you not sometimes troubled with feare, and doubting of your saluation, for all this?

*Con.* Oh alas; good sir, I must needs confesse that I am, and that not a little to my grieve. I am none of those confident fooles, which neuer doubted in all their liues, whereby they giue euidence against themselves, that they neuer yet beleeued.

*Min.* But how then; doe you not strue against doubting, as being a very euill and pernicious thing?

*Con.*

To strue  
against  
doubting:  
diuers rea-  
sons.

*Con.* Yes, that I doe:  
for to yeelde vnto that,  
were to entertaine Sa-  
than for my Counceller,  
who is my greatest ad-  
uersarie, and to take him  
for my Chirurgian, to  
heale my wounded heart,  
who is my deadliest e-  
nemie: no, Sathan shall  
not be my Chirurgian; for  
in stead of healing the  
wounds of my heart, hee  
will make himselfe more  
worke, hee will make  
more sores, then hee  
heales: and those which  
hee seemes to heale, hee  
doth but skin ouer, with  
the stinking salve of fal-  
shood

shood: and the wounds which are, hee will make deeper and more incurable, let all good people take heede of this murdering Chirurgian. I haue experience enough of him, and therefore though hee doe impudently obtrude his salue vnto mee, yet I cast it away from mee, that is I strue against doubting, with all my might and power; as one would worke against the pangs of death, to retaine life and breath: and I am bound in conscience so to doe, because I know, (for as much as I haue the

the true signes of saluation in mee ) doubting proceeds from the malice of Sathan, who meanes mee no good, and from vnbeleefe of heart in mee, and is much preiudiciall to my soules comfort, it is also greatly dishonourable to GOD, for as a man hurts himselfe most by presuming, so he offers God the greatest wrong, by doubting, indeed a double wrong: First, hee offends his iustice by sinning; then hee wrongs his mercie; by doubting of forgiuenes; yea, a triple wrong: for it  
is

is to call his truth also into question, and to make him a lyer: for, *Hee that beleueth not God, hath made him a lyar, because hee beleueth not the record, that hee gave of his Sonne,* as saith Saint Iohn, and doubting <sup>m</sup> is not beleeu-  
 uing: It is also great disobedience to God, for he commands to beleue,  
<sup>n</sup> *This is his commande-ment, that wee beleue in the name of his Sonne Ie-  
 sus Christ,* in regard of these infinite iniuries offered to God; heereby, it must needes be much displeasing to him, and if I  
 were

<sup>l</sup> 1 Ioh. 5.  
10.

<sup>m</sup> Ro. 4. 20

<sup>n</sup> 1 Ioh. 3.  
23.

were cleare of all other  
 finnes in the world, yet  
 I should deserue con-  
 demnation, for this very  
 sinne, If I did not belecue:  
 Therefore it stands mee  
 highly vpon, to with-  
 stand doubting, in all  
 these respects, and not to  
 listen to those secret que-  
 stions, which Sathan pro-  
 pounds inwardly vnto  
 mee by way of doubts,  
 least by consulting there-  
 with, I should bee ensna-  
 red, as *Eue* was: for first  
 hee did but propound a  
 question to her, wherein  
 one would thinke there  
 were no harme, ° *Hath*

• Gen. 3. 1.

God

God said, *Thou shalt not eat of every Tree of the Garden*: But while shee began to thinke of this question, hee wound further into her, and made her doubt of the truth thereof, and at length grew so strong, as that hee perswaded her, shee might eat thereof, and that it would bee greatly for her good, and aduancement, this his olde pollicie he hath not forgotten, but useth at this day, and therefore first propounds secret questions inwardly to the mindes of Gods children; such questions,

as

as seeme, in shew, not hurtfull, but profitable, that wee may know our estate better, as whether the promises belong to vs? whether God will keepe his promise with vs seeing wee breake our promise and couenant toward him? whether we haue faith? whether grace were euer soundly wrought in vs? (though wee haue had experience thereof formerly) whether we doe not presume? whether God will saue such vnworthy ones as wee are? &c. which when wee begin to thinke vpon

hee drawes vs to doubting of the truth thereof; and at last gets head, and growes so strong, as that wee are ready to bee persuaded by him: that it is as hee suggests. Thus we often make our selues worke, and puzzle our selues very much, by consulting with Sathan: for the greatest aduantage wee haue against sinne and temptation, is at the first; then it is weakeſt: but by, Demurre, it ſtill growes ſtronger, and gets ground of vs, and windes further into vs, by inſinuation. Therefore it is

K

wiſe-

Not to  
liſten to  
Sathan by  
doubting.

wisedome, to watch our time and take our advantage; to refuse disputation, when hee first propounds his question: for hee is too subtle a sophister for vs to dispute with. This therefore wee must doe; wee must hold the conclusion in despite of all Sathans premisses: and this indeed will wearie him, much sooner then the Popish Round, *I beleeue as the Church beleeueth, and the Church beleeueth, as I beleeue*: For hee is as wearie of this, as hee is afraide of holy water, and all one. My

My resolution therefore is this, alwaies to holde the conclusion; and ha-ving once found in mee some sure marke of sal-uation, neuer after to giue any entertainment to doubting; but so soone as euer it creepes into mee, presently to exclude it as the messenger of Sathan; not once de-murre, or pause vpon it: for the lesse, the better, and more safe it will bee for mee. Oh, that I could so doe, according as I doe resolve: O Lord, en-able mee that I may so doe.



*Amex*

P Iam. 1. 5.

*Min.* Indeede, the way to haue any ability heereunto, is to aske it of the Lord, *P who giveth to all men liberally, and upbrai- deth not :* But acquaint mee (if you thinke good) more particularly, with some of those things, which most, and oftenest trouble the minde.

*Con.* To keepe Sat- thans counsell, is not, nor cannot bee good: there- fore I will freely acquaint you with some of those his policies, whercof I haue experience in my selfe. And first to begin at the very roote of all, namely,

namely, my election to sal-  
uation. Sometimes I be-  
ginne to doubt hereof, and  
to thinke that I am not one  
of the number of Gods  
elect; and that hee hath  
not decreed before the  
world was, to saue me af-  
ter the world shall be at an  
end.

Doubting  
of our ele-  
ction an-  
swered.

*Ans.* That Sathan  
hath beene heere, you may  
see by his footings. And  
as King *David* said to the  
subtle woman of *Tekath*,  
*Is not the hand of Iob*  
*with thee in all this*? So  
say I to you, hath not the  
subtle serpent had a hand  
with you in this? That he  
K 3 hath

*2 Sam. 14*  
*19.*

hath, may appeare: for, he hath left, as it were, the print of his foule fingers behinde; and you may perceiue the clawes of this roaring Lyon, where he hath beene scraping in the heart, to rake out of it, that assurance of your saluation, euen by the very roote, if possibly it might bee. But tell mee: how doe you to foile this temptation?

*Con.* First, I see vpon better thoughts, that there is no reason, why I should lay blockes in my way: for, Sathan will lay enow to bring me

me to eternall ruine, if hee  
can. And therefore, for  
mee to doubt of that  
whereof I haue no war-  
rant to doubt, is against  
all reason. Secondly, I  
see it is an ouer-curious  
pride, for mee to goe a-  
bout to prie into the se-  
cret and hidden councell  
of God, any other wise  
then as hee hath reuealed  
the same vnto mee: for,  
*secret things belong to God,*  
*but things reuealed to vs.*  
Therefore, thirdly, I  
learne by the Word,  
(which is his reuealed  
will) that to bee truely  
called and conuerted

*Deut. 39. 29*

Ro. 8.30

Ps. 25.14.

is a certaine declaration, that one is elected and predestinated to eternall life: for, thus *the secret of the Lord is revealed to them that feare him.* Therefore, finding my selfe conuerted, I thus rest quiet in my minde.

*Min.* That the Diuell will lie shamefully, you see euidently; as, to tell you that you are not elected, when it is more then he can tell, or all the men in the world beside. Nay, you can tell him that it is a lie, for as much as you are conuerted: and seeing you haue thus  
taken

taken him in this lie, mee  
thinks you should neuer  
believe him more, what-  
soever hee saies. For, as this  
is not the first lie that hee  
hath told, so it will not  
be the last, I warrant you.  
But tell me: how else doth  
he assault you?

*Con.* It is my great  
fault, I must needs con-  
fesse; to giue so much  
credence to his lies, as I  
haue done: and that I  
haue, smarted for tho-  
rowly, ere now. But to  
proceed further, hee doth  
assault mee, by setting  
before mee my many  
wants and weakenesses:

K 5 For,

Doubting  
because of  
the wants  
& weak-  
nesse of  
grace, an-  
swered.

For, I finde in mee, such a poore and weake measure of grace, that at times I make question, whether there bee any true grace at all in mee: I haue not such a feeling offaith as I desire, nor of that ioy which at other times I haue felt, especially at my first conuersion: I am also affraide, that I grieue not enough for my sinnes; sure I am, not so much as I would: which makes mee doubt, whether these graces bee in mee at all, and whether I were euer truely conuerted.

*Min.*

*Min.* How doe you overcome this Diuell, when hee thus grapples with you?

*Con.* Thus I encounter him: I remember what I haue learned, that they which see, and heartily bewaile in themselves the want of grace, cannot possibly bee without true grace: and the Lord respecteth not so much the quantity of grace, as the Quality thereof; not how much, but whether it bee of the right kinde: so that if it bee truly in mee, though but as a graine of mustard-seede, it is accepted

'Ioh. 10. 29

cepted with him. And as for feeling, it is no sure rule to try my estate by: and faith without feeling is stronger and more precious, then faith with feeling. It was not so much for *Thomas* to beleue when hee saw and felt, as if hee had done neither. It is nothing for a childe, being dandled in the lap, to thinke his father loues him: but when his father frownes and lowers vpon him, then to bee perswaded of his loue, is something indeed. And I stand bound in conscience, as well to beleue when

when I want feeling, as when I haue it: for, Gods Commandement of beleeuing, is not confined to the condition of reason, experience, and feeling: nay, hee is the best Scholar in Gods Schoole, that reasons least vpon these grounds, and assents most. I must not therefore beleeue, according to my feeling of comfort; but, must beleeue better, that I may feele more comfort. And as for my ioy, I call to minde the comfortable experience that I haue had at times heeretofore  
of

*Psal. 77. 6.**Psal. 143. 5.*

of my conuersion, and the liuely feeling of grace working in mee, and that sweete consolation, which I haue had in the assurance of the fauour of God, in former times. Heereby I relieue my selfe, and gather, that true grace is in mee, though at the present it doth not so cleerely manifest it selfe; for ioy is more perceiued of some at their first conuersion, than euer after; but it is because of the newnesse, strangenesse, and suddennesse of it, which makes a deeper impression, and cau-

causeth greater admiration : for, it may bee more after : like as one, that is brought out of some deepe and darke dungeon, ( wherein hee hath beene enclosed all his life before ) into the sun-shine, more ioyes in it at his first comming forth, then after, when he hath beene daily wonted to it, and yet may enioy more cleare and light-some dayes by farre, then at the first, and may enioy also more constant and continuall comfort thereby ; and like as a begger, that is aduanced  
to



*1*  
 ¶ *Ps. 126: 2.*

to some very great and  
 vnexpected honor, ioyes  
 more at the first therein,  
 than afterward, and yet  
 his dignities and reue-  
 nues may daily increase  
 and grow farre greater  
 than at the first; and like  
 as the Church at their  
 first returne out of Capti-  
 uitie, had their *"mouth*  
*filled with laughter, and*  
*their tongue with singing,*  
 and yet inioynd more  
 good and comfortable  
 dayes after in the peace-  
 able seruice and worship  
 of God, then at their first  
 returne. As touching my  
 griefe for sinne, though  
 it

it makes mee hang downe  
my head to see the large-  
nesse of *Dauids* heart this  
way, and the straight-  
nesse of mine (for hee  
" *made his bed to swimme,*  
*and watered his couch with*  
*his teares,* and I can hardly  
shed one teare for my  
finnes (yet in that I am  
afraid, that I doe not  
griue enough, yea, and  
therefore griue because  
I can griue no more, it is  
heereby eident that I  
would faine griue more;  
which the Lord accepts  
of: *for if there bee first a*  
" *willing minde, it is accep-*  
*ted according to that a man*  
*bath*

" *Psal. 6. 6.*

" *2 Cor. 8.*

12.

*Per. Caf.  
Con. 3*

*hath, and not according to that hee hath not: and secondly, though in the intention of my affection, my sorrow for sinne seemes little, and lesse then my sorrow for worldly losses, yet in the estimation of my minde it is greater; because I griue for my sinne, as the greatest euill of all, and so in truth of iudgement doe account it; and griue for the losse of Gods fauour, as for the losse of the most precious and excellent thing of all: and thus I see that my weakenesse in grace,*  
is

is no iust cause to make mee thinke that I haue no grace, no, not in the least measure.

*Minist.* I pray you proceede further, to shew Satans cunning in seeking to vnsettle and subuert you.

*Con.* The multitude, and greatnesse of my sinnes (which Sathan sets before mee) doe now and then much dismay and affright me, and make mee almost faint. I can say with the Prophet *Dauid*; *Y Innumerable euills haue compassed mee about, mine iniquities haue taken hold vpon*

*7 Ps. 40. 12.*

Doubting  
because of  
the multi-  
tude and  
greatnesse  
of sin, an-  
swered.

on mee, so that I am not able  
to looke up, they are more  
than the hayres of my head,  
therefore my heart faileth  
mee. And beside out-  
ward finnes, I am in-  
wardly much oppressed,  
with hardnesse of heart,  
coldnesse of good affe-  
ction, dulnesse of spi-  
rit, barrennesse of good  
thoughts, motions and  
desires, with manifold  
foule corruptions. I per-  
ceiue also fundry imper-  
fections in my prayers,  
and in the best duties; so  
that when I looke backe  
on the seruice, which I  
performe to God, I finde  
it

it such simple, patched  
and broken seruice, that  
I feare, least hee should  
account it as sinne vnto  
mee, and that it should  
bee as abomination to  
him, and that hee should  
abhorre both mee and  
it.

*Min.* How doe you  
beate backe this tempta-  
tion?

*Con.* First, for my sins,  
I learne, and beeleeue that  
God is able to forgiue  
my greatest sins, as well,  
as the least; yea all,  
though bloodie finnes,  
as red as scarlet, and  
though they bee innume-  
rable;

<sup>2</sup> Esa. i. 16.  
18.

2 King.  
19.24.

*Augustine.*

Gen.4.13.

rable; for, his mercy far  
passeth my sinnes, yea,  
the sinnes of the whole  
world. *Great is the Hell  
of my sinnes* (saith one)  
*But greater is the depth of  
thy mercies, O Lord.* This  
bottomelesse deepe is not  
like<sup>a</sup> those pooles about  
*Ierusalem*, which might  
bee dried vp with the  
tramlings of horse and  
horsemen; but such as  
all the sinnes of a thou-  
sand worlds cannot drie  
vp. I remember a speech  
of an ancient Father to  
this purpose; who (vpon  
those words of *Cain*, *My  
sinnes are greater then can  
bee*



bee forgiven) saith, *Thou  
lyest Caine, the mercies of  
God are greater than the  
sinnes of all the world; and  
no maruell: for, the mer-  
cie of God hath all di-  
mensions. It is so deepe,  
that it brought vp Davids  
soule from the nether-  
most hell: it is so high,  
that <sup>b</sup> it reacheth to the  
heauens: it is of such ad-  
mirable length & bredth,  
that it <sup>c</sup> remoueth our sinnes  
as farre from vs, as the  
East is from the west. And  
the cause, why the sinnes  
of all the world are not  
pardoned, is not because  
Gods mercy cannot par-  
don*

<sup>b</sup> Ps. 36. 5.

<sup>c</sup> Ps. 103. 12.

don them; but because they <sup>\*will</sup> not repent, that they might bee pardoned. So then I make no doubt, but that God of his mercy is able to forgive my finnes, bee they what they will bee; yea, and further, vpon my vnfeined repentance hee will forgive them; if I repent, hee will forgive: for wee cannot be so sinnefull, as hee will bee mercifull, if for our finnes wee bee heartily sorrowfull. For this hee hath promised; and by this his promise is become indebted to vs, whereas wee onely by our

\* they will not

can a Man repent when he will? No: if considered as a Man onely without Christ but through him (with St. Paul) he

can do that, may more he can do all things

seeke & you shall find &c

our finnes, were debtors to him, so that now he is not onely a mercifull creditor to vs, content to release the debts of our finnes; but also by his promise become our debtor, vpon our repentance to giue vs a pardon, and vpon our pardon, to giue vs heauen? O vnspeakeable mercy! Well, sure I am, hee is a true debtor, and will pay what hee hath vndertaken; therefore I am perswaded, hee will forgive my sins: for seeing when hee knew all the finnes, that euer I should com-  
L mit

mit, hee would notwithstanding in loue, send his Sonne to bee my Sauour; whereas hee hath now by his death made full satisfaction for them, shall I thinke the Lord will sticke at the pardon of them? Now as concerning the hardnesse of my heart, I see, I neede the lesse to feare it, in regard I haue a sight, and sense thereof, and vnfeinedly bewaile the same. For like as it is with a greene wound, if it bleede well, when it is made, there is the lesse feare of rankling, and more good hope of  
of

of curing ; so , for as much as I feele my heart bleed, in bewailing the hardnesse of it, I see there is the lesse danger of festering inwardly to the destruction of my soule. For my weakenesse in the Service of God, though Sathan would heereby take occasion to keepe me from the VWord, Prayer, and Sacraments (perswading mee, that I doe but take the name of God in vaine, and prophane his worship, and increase my owne condemnation) yet I am resolved to try masteries with him, and not

*\* Deus magis delectatur affectu quam effectis.*

to neglect Gods Service,  
and these holy exercises  
at any hand ; for if hee  
could once get mee at  
this bay, hee would tri-  
umph indeed : and I fur-  
ther consider to my  
comfort, that God mea-  
sureth the obedience  
yeelded to him, rather  
by the \* desire, and will  
to obey, than by the  
large and exact perfor-  
mance thereof. Though  
therefore I doe not all  
the good I would, yet  
seeing in loue, I desire to  
doe it ; and though I bee  
not wholly rid of all the  
euill I hate, yet seeing in  
hatred

hatred thereof, I desire to bee rid of it, God will accept of that which I doe, and will impute vnto mee, that which I desire.

*Min.* What is it else, that doth disquiet your minde, and interrupt your peace?

*Conuert.* Sometimes I feare that all the grace which I haue conceiued to bee in me, and all that I doe at any time in the seruice and worship of God, and the holinesse which I make shew of, is but all in Hypocrisie : which my conceit growes the

L 3 stronger

Doubling  
proceeding from  
feare of hy-  
pocrisie  
answered.

stronger on mee, because I see sometimes some who haue beene accounted very rare Christians, farre excellling mee, in knowledge, seeming-zeale, forwardnesse, and other gifts, and yet haue fearefully fallen away from the grace of God, and so fowly discovered themselves, that it hath appeared evidently, they neuer had the soundnesse of grace in them.

*Min.* This is a flie temptation indeed; for thus the Diuell transforms himselfe into an Angellof light, as though hee

hee loued sincerity, and would haue men sincere; whereas hee hates nothing more; and therefore while hee thus goes about to condemne you of Hypocrisie, hee shewes himselfe a damned Hypocrite: but how deale you with this subtile suggestion?

*Con.* First, I see I haue no warrant to take so neere to heart, the fearefull examples of backsliding Hypocrites, as to question mine owne estate therefore: for though some earthy comets, and muddie meteors are  
L 4 drawne

\* Non debet  
ouis pellem  
suam depo-  
nere, quod  
lupi aliquā-  
do se ea cō-  
tegāt. Aug.

drawne aloft sometimes,  
and make a great blaze,  
than the true Starres of  
light, but after a short  
time vanish away; yet the  
true Starres must not ther-  
fore, nor will not leaue  
their place, or shining:  
and though the Wolues  
sometimes goe in sheepes  
clothing, \* yet must not  
the sheepe therefore for-  
goe their clothing, and  
thinke themselves to bee  
Wolues. Secondly, I  
consider, that to see,  
feare, and shunne Hypo-  
crisie, is to bee sincere.  
Whiles then I feare it, I  
haue the lesser cause to  
feare

fear the danger of it, and am the further from it. Thirdly, I desire rather to be good, than to seeme to be so; and to doe good rather than to seeme, to doe it: therefore I am not an Hypocrite; for hee desires the contrary, hee lookes chiefly to the outside, I to the inside, to my heart, I haue an eye to that to keepe it in good temper, especially in two respects, First, supple, and soluble, that is, alwaies humble, (for else I cannot be long in spirituall health) & secondly, alwaies hungry, keeping in my  
L 5 heart

The good  
temper of  
the heart.

heart an appetite vnto Christ by faith, and vnto all good things in loue thereof : and for the maintaining of my heart in this goodtemper, I vse a daily good diet of the soule, namely, watchfulnesse, Meditation, Prayer, reading, conference, &c. I am chiefly desirous and carefull to know how my estate indeed stands before God, and therefore take paines to examine my selfe soundly, and thoroughly, and am very willing to bee tryed by others ; this working thorow-stitch, the Hypocrite

crite cannot brooke.  
Fourthly, the Hypocrite  
doth not vse to go to God  
in <sup>d</sup> secret by prayer, (when  
hee thinkes none knowes,  
sees, or heares him ) and  
that in conscience being  
acquainted with the di-  
stresse of his owne soule,  
and priuie to his owne  
corruptions, to bewaile  
them to God, and to crie  
for grace; but this I doe:  
neither yet would I haue  
once mentioned this my  
practice vnto you, ( for  
feare of vaine-glory ) but  
that I now stand vpon  
my triall, and must in  
this case produce all the  
wit-

<sup>d</sup> Mat. 6. 5.  
6.

witnesses I can. Fifthly, I finde in my selfe, that I should bee full sorie, that all should be but in hypocrisie in mee: O, I would not for all the world it should bee so: yea, I desire from my verie heart, that it may bee in sincerity; hereby I am perswaded, that it is not in hypocrisie, but in sincerity.

*Min.* You say well: how else do you withstand this temptation?

*Con.* I may perceiue in my greatest feare and doubting, that some of the signes of saluation are

are in mee in truth : as first  
 hatred of sinne, for though  
 there were no hell ( as I  
 haue said before) I would  
 not committ those sinnes  
 which some doe (though  
 nature corrupt doe relish  
 them very well) my soule  
 goes against them. Se-  
 condly, I make consci-  
 ence of \*lesser sinnes,  
 (which the world count  
 no sins) as well as of those  
 great and grosse sinnes,  
 which stare vs in the  
 face : and though some  
 would shrinke vp sinne  
 into a narrow scantling,  
 and faine would bring it  
 to this, that none doe e-  
 uill

*\*lesser sinnes  
 Age -*

• 1 Theſ. 5.  
22.

uill but they which are in Goales, yet I haue learned otherwise to iudge of sinne, to *abſtaine from all appearance of euill*: holding it a point of wiſdome, to looke to sinne in time, leaſt it feſter, and eate in, and infect more, and at length breake forth into a running ſore. Thirdly, I loue the godly in ſincerity, not for feare of hell, (that cannot make mee loue them) nor for any ſiniſter reſpects, but becauſe they are godly. Fourthly, when I goe to the Word preached, Sacraments, Prayers, and all other

other holy exercises of Religion, I heartily desire to vse them, not for forme or custome, ( as the manner of most is ) but with profit, and therefore lift vp my heart to the Lord, crauing his blessing in the vse thereof for the edifying of mee in grace, and for the ripping vp of my corrupt heart: an Hypocrite doth not thus. Fifthly, though the Lord should condemne mee, (which hee neuer will ) and throw mee into hell ( which in regard of his faithfull promise hee neither will,  
nor

nor can;) yet I finde my heart so affected, that sure I should neuer blaspheme his holy name with the Diuels and damned spirits, but euen out of the bottome of the lowest pit should I praise him, yea, out of the very <sup>f</sup> bellie of hell (as the Prophet *Jonah* speaketh) should I pray vnto him; so that I see, I loue the honour of God, neither for feare nor fauour, but in sinceritie; whereby I also gather, and conclude that I am sincere and not an hypocrite.

*Min.* Be there yet any more

<sup>f</sup> *Jonah 2.2.*

more euill spirits of Satan, sent of him to vex you, that put you in feare and would make you beleeue lies?

*Con.* Sir, it is not for nothing that their name is *Legion*, for they are many: there is another which doth not seldome molest mee; for when I cannot denie (vpon a right tryall taken of my selfe) but that the grace of God, is in some measure begunne in mee, yet then sometimes steps in a shamelesse messenger of Satan, much like his Master, that hath forsworne  
all

Doubting  
of perseu-  
rance an-  
swered.

all shame and truth, thinking to out-face mee, and beare me downe by maine strength, hee will needs face mee downe that I shall not continue in grace; the way to heauen so straight and difficult, my skill so little, my weaknesse so great, my enemies so many, mighty, crafty, resolute and malicious, that it is not possible for mee to hold out to the end, that I might bee saued.

*Minist.* Dare you looke this Goliath in the face, or enter combat with him?

*Conuer.* Yes, that I dare,  
and

and doe, and will doe all my daies, because hee blasphemeth the liuing God, as though hee could lye, or did repent; but *I doe not trust in my owne bow, neither can my sword saue mee*: I doe not betake my selfe to my owne strength, good minde, and meaning, free-will, &c. (as blinde Papists and others doe) for these are weapons of Sathans owne making; and bee sure hee will make none to hurt himselfe withall: therefore I take vnto mee, *the sword of the spirit, which is the word of God*; this  
I

*Psal. 44. 6.*

*3 Eph. 6. 17*

<sup>a</sup> Ier. 31. 3<sup>i</sup> Ioh. 13. 1.<sup>v</sup> Io. 10. 28.<sup>i</sup> Ro. 8. 38,  
39.

I brandish against the tempter, and tell him, as it tells mee, that <sup>b</sup> *the loue of God is an euerlasting loue*; and <sup>i</sup> *whom Christ loueth, hee loueth to the end*; and <sup>k</sup> *none can plucke mee out of his hand*, neither men nor diuels; and <sup>l</sup> *nothing can separate mee from the loue of God in Christ*, neither life, nor death, height nor depth, things present, nor things to come, no, not sin it selfe, (which is most likely of any thing) for that lyes pining and wasting in mee, in as much at the first instant of conuersion it fell

fell into a deepe consumption, and that incurable, all the drugs of that old Empricke the Diuell, can neuer restore it to perfect strength againe : therefore I shall endure to the end, and in the end bee saued , for all that. Secondly, for the better animating of mee to perseuere, <sup>m</sup> *I looke vnto Christ the Author and finisher of my faith* : hee held out to the end in suffering for mee, why should not I then hold out to the end in seruing of him? hee would not leaue mee in hellfire, why then should

<sup>m</sup> He. 12. 2.

<sup>a</sup> Phil. i. 6.

should I leaue him in the heat of temptation, or in the cold bleake winde of affliction : well, I am <sup>n</sup> confident of this verie thing, that bee which hath begunne the good worke in mee, will performe it untill the day of our Lord Iesus Christ.

*Min.* What is there else, which doth perplexe your minde?

Doubting  
of preu-  
ming an-  
swered.

*Con.* I am now and then grievously affraid, that I doe but presume, in being perswaded, that I shall be saued by Christ : partly, because I am so verie sinfull, and my vn-  
worthi-

worthinesse is so great; and partly, because (me thinks) I doe not grieue enough for my finnes.

*Min.* What helpe doe you vse, against this shaking fit?

*Con.* First, I consider, that it is but spirituall pride, in the habite, and shew of great humility, to feare to beleue, because of our great sinfulness, and vnworthinesse; for thus wee shew wee would haue some thing of our owne to bring to God, or else wee dare not trust him: wee would spie some righteousness and worthines

worthinesse in our selues,  
before wee bee perswaded  
of saluation, and so not  
to bee beholding to God:  
this proceedes from the  
poysonfull roote of pride,  
and naturall Popish de-  
sire of meriting at the  
hands of God. Secondly,  
I must not hang off from  
beleeuing ; till I finde,  
that I grieue euough for  
my sinnes : for this were  
to set the cart before the  
horse. In as much as  
godly sorrow for sinne ;  
proceeds from faith ,  
therefore I must not stay  
to beleue, till I finde  
more godly sorrow, but  
I

I must beleeeue more, that I may grieue more for my finnes; for the more faith, the more godly sorrow. Thirdly, indeed if I had bin neuer humbled in the fearefull sight of my finnes, and a sense of the heauie load thereof, then I should presume, if I did perswade my selfe in that estate to bee saued: but now I see, and feele my finnes, and misery, and what extreme neede I haue of Christ, God calls mee as verily, as if it were by name, *Matth. 11. 28.* to come vnto Christ, that is,

M

to

to belecue in him therefore there can bee no danger in so doing, I cannot sinne, or presume in being perswaded that I shall bee saued by Christ: for that perswasion which followes sound humiliation is faith; that which goes before is presumption. Therefore I may well bee out of feare, that my beleeuing is presuming; nay, I cannot doe amisse in being perswaded, that I shall bee saued, I cannot bee forward enough herein: <sup>\*\*\*</sup> but this belongs not at all to them, that were neuer troubled



troubled in minde , nor wounded in conscience for the greatnesse of their sinnes, the dread of hell, and horrible wrath of God due to them for their sinnes; for they indeede presume.

*Min.* I like and approue well of this that you say; but let mee heare if there bee any further matter , which causeth doubting in you.

*Cor.* Euill thoughts, and cogitations , are no small dauntment to mee: for neuer was the land of Ægypt more pestered with noysome vermine,  
M 2      than

Doubting  
because of  
euill  
thoughts  
answered.

50

thán I am with foule,  
filthy , impious , yea ,  
sometimes blasphemous  
thoughts against the ho-  
ly Maieſty of God, they  
come vpon me thicke and  
three-fold , I can at no  
time, in no place, be quiet  
for them; yea , when I  
am in the preſence of  
God, ſpeaking vnto him  
by prayer, or hee ſpeaking  
to mee by his Word, or  
when I am about any o-  
ther holy duty , euen  
then they come crow-  
ding in vpon mee, (I won-  
der ſometimes with my  
ſelfe, how, or which way  
they ſhould ſo creepe in)  
to

to amaze, and astonie mee, and withall to choke and interrupt the holy businesse I haue in hand: the vglinesse of these euill thoughts, workes horror and quaking in my heart, and makes mee thiinke my selfe no better than a firebrand of hell, and that I might doe well (O Lord, forgiue that horrible, and murdering thought) to make away my selfe.

*Min.* This seemes to bee as strong a Diuell as any, that driues you thus neere the gates of death, ( I had almost said of  
M 3 hell)

hell) how doe you to recouer strength, and to get the victory ouer him?

• 1 Ioh. 4. 4

*Con.* Strong hee is in deed, but *greater is hee that is in vs, than hee that is in the world.* First, therefore I consider, that I doe not loue, like, and approue of these euill thoughts, wherewith I am so combred, nay I abhorre them, as the Diuell himselfe, (by whom they are hatched) inasomuch as they make mee euen weary of my selfe, because of the stinking breath thereof, continually steaming forth,  
ready

ready almost to choake  
my soule : and when Sa-  
than by these thoughts ,  
doth breake in violently  
vpon mee, I doe not bid  
him welcome , and lay  
him (as it were) a cushen,  
to take vp his seate in my  
minde, and heart, to haue  
residence in mee, by these  
so vile and horrible mo-  
tions, and cogitations :  
but I deale by him, and  
them, as men doe by  
theeues, that breake into  
their houses , at vna-  
wares, they giue them no  
abode , but hunt , and  
drine them out againe  
( so soone as euer they

M 4      come

come within the threshold) withall the speed and power that they can : and therefore the Lord will not account mee a friend vnto them, much lesse the father of them ; I shall not beare their name, much lesse the burden of them, hee will neuer lay them to my charge, to answere for them. Secondly, I am resolved, as long as I liue, (for so long I shall bee troubled with them) to resist them with all my might. And like as <sup>r</sup> *Iacob* ceased not to wrestle, though his thigh was

<sup>r</sup> Gen. 32.  
26.

was bruised, till hee had the blessing ; so neither will I, till I haue got the victory. Thirdly , I know that the Lord will not bee angry with mee, for these euill thoughts, which I consent not to, nor take no pleasure in, but hate : for will a tender mother, bee angry with the babe shee beares in her armes , because some naughty people sling stones at it, hurt it, and make it cry ? nay, will not rather her bowels yerne toward it ? will shee not rather hugge it closer to her, stroake it,

M 5      kisse

kisse it, and bemoane it,  
but her anger is toward  
them that sling stones at  
it, whereby they bruised  
and battered the face of  
it, shee could finde in her  
heart to flie in their face,  
and to scratch out their  
eyes, that did her childe  
that harme : surely then  
the Lord will not bee of-  
fended with mee, because  
my enemies, Sathan, and  
the flesh, cast fiery darts  
at me, and thereby wound  
mee; for I cannot helpe  
it : but his fierce indigna-  
tion is against them, for  
that they doe so molest  
mee, and he doth, and will  
both

both pitie, and helpe mee  
so much the more : for  
*as a father pittieth his*  
*children, so the Lord pit-*  
*tieth them that feare him :*  
and his affection toward  
his children is infinitely  
farre surpassing the affe-  
ction of the tender hear-  
tedst mother in the world  
toward her dearest babe;  
for *though a mother could*  
*forget the childe of her*  
*wombe, yet would not I*  
*forget you, saith the*  
*Lord.*

*9 Psa. 103*  
*13.*

*Isay 49. 15.*

*Min.* Yet a little more,  
I pray you let vs heare of  
Sathans deepe subtiltie;  
and heillish policie, in la-  
bouring

Doubting  
because of  
afflictions  
answered.

bouring to defeat you of all true comfort here, and of heauen it selfe heereafter.

*Con.* Sometimes hee would needs perswade mee, (and my owne heart withall is ouer-greedy, I confesse, to catch vp and swallow such poysoned morsels) that I am none of Gods children, and that the Lord doth not loue mee, because I am kept so neere and bare, and am so followed continually with afflictions. I am hardly free at any time from one or other; they are like *Iobs* messengers

gers, while one is speaking to me, before he hath done his message fully, there comes in another, sicknesse, paines, aches, losses of friends, goods, good name ; outward crosses and calamities innumerable, beside the inward affliction of the minde ; Oh That is the greatest of all, for a *wounded spirit who can beare* : a rare thing it is not to see mee vnder some one or other of these, to keepe mee downe : whereas I see the wicked wallow in their wealth, as they doe in their wickednesse, and  
*Esau*

Pro. 18. 14.

\* Gen. 27.  
39.

\* Job. 29. 6

\* Job 21. 2.  
& 15. 27.

\* Ps. 73. 7.

\* Ps. 119.  
70.

Esau's portion is <sup>r</sup> the fatnesse of the earth ; they swimme vp to the chin, in riuers of oyle, and <sup>\*</sup> wash their paths with butter : <sup>r</sup> their breasts are full of milke, and their bones run full of marrow : their faces are couered with fatnesse, and they haue collops in their flanke : yea, <sup>r</sup> their eyes stand out for fatnesse, and they haue more than heart can wish : yea, <sup>u</sup> their very heart is fat as grease : they are so fat, so lusty and strong, that they kicke vp their heeles against their keeper, and will not know their daily bene-

benefactor, but contemne  
their Master: \* *They say  
to God, depart from vs,  
for wee desire not the  
knowledge of thy wayes.  
Beholde these are the un-  
godly, who prosper in the  
world, they increase in  
riches: but as for mee,  
poore wretch, \* all the  
day long haue I bene puni-  
shed, and chastened euery  
morning: heereupon my  
feet were almost gone, my  
steps had well nigh slipt;  
for I began to thinke that  
these were Gods dar-  
lings, at least my selfe  
none of Gods beloued  
ones; for the rod of God*

*is*

\* Iob 21.  
14.

Psal. 73. 12.

\* Psal. 73.  
14.

Psa. 73. 2.

Iob 21. 9.

*is not on them, but neuer off from me.*

*Minist.* What meanes doe you vse, to bee preserved against the violence of this assault?

*Con.* I presently take sanctuary, and so am safe,  
 y<sup>e</sup> Ps. 73. 17. *I y<sup>e</sup> goe into the Sanctuary of God, (and consult with his word) and then I understand their end:* I see a man may goe through a faire City to execution; and contrariwise, through a narrow stumbling lane to a feast or coronation; I see well why it is that the wicked doe so prosper and fare so well, for why

why doe men set vp their Oxen a-fatt<sup>ing</sup>? is it not against the day of slaughter? so the <sup>2</sup> *wicked are reserved to the day of destruction, they shall bee brought forth unto the day of wrath*: the seruants of GOD are kept at hard commons, but they haue their keeping of free cost: *the wicked, which are strangers from the wombe,* and none of Gods household, haue larger cates, and farre better, but they shall pay sweetly for it in the end, when the reckoning comes: so that all things considered, I see

<sup>2</sup> iob. 21.  
30.

Psal. 58.3.

see small reason why I should heaw a stumbling-block out of the prosperity of the wicked, to my owne ouerthrow. Secondly, I labour in time of affliction, to spie out the loue of God shining vnto mee through some little peepe-hole or other: at length I finde that euen then I loue God; heereby I discerne that hee loues mee, for so hee saith

*I loue them that loue mee;*  
and indeede, his loue to mee is the cause of my loue to him, so that it is impossible for mee to loue him in the time of  
my

▪ Pro. 8. 17

my affliction ; but hee  
must needs loue mee  
much more. Thirdly,  
I consider, that it is for  
want of wit in a childe,  
to thinke that his father  
cannot abide him, be-  
cause, when need is, hee  
vseth the rod to correct  
him : for they which are  
of discretion can tell, that  
the father loues the childe  
neuer the worse for all  
that, but the better; yea;  
this very dealing of God  
towards mee, is an eu-  
dent token of his loue  
vnto mee, for <sup>b</sup> *whom the*  
*Lord loueth hee chasteneth,*  
*and scourgeth euery sonne*  
*whom*

<sup>b</sup> Heb. 12.  
6.7.

whom hee receiueth, if therefore wee endure chastening, God dealeth with vs as with sonnes; for what sonne is hee whom the father chasteneth not? So that the Lord cometh to mee with fire in the one hand, and water in the other; the fire of affliction to melt out the drosse of my corruptions, and the cooling water of comfort and assurance of his fauour, to allay the heate thereof, least I should bee ouermolten with heauinesse and sorrow: but indeed sometimes hee holds this be-  
hinde

hinde him, that I see it not, but I must not bee so vnwise as to thinke, because I see it not, therefore hee hath it not.: because I see not his loue, or at least not so as I would, that therefore hee loues mee not, farre bee it from mee so to thinke, though I am too readie so to thinke in my distresse: but it is my infirmity. For as verily as hee doth afflict mee, and I feele it; so certainly doth hee loue mee, though I feele it not. Fourthly, I consider that this is the Cup <sup>c</sup> which Christ himselfe

<sup>c</sup> Mat. 26.  
39. & 27.  
46.

<sup>d</sup> Mat 20.  
23.

selfe dranke of, hee dranke  
it off to the very bot-  
tome, which made him  
crie out of the bitternesse  
of it, *My God, my God,*  
*why hast thou forsaken mee?*  
whereas I doe but drinke  
a little of the vppermost:  
but seeing Christ my Sa-  
uiour hath begun to mee  
therein, <sup>d</sup> needs must I  
pledge him, though it be  
but to kisse the cup:  
which is also a cup of  
Gods owne tempring,  
and therefore very good  
and wholesome, though  
not so toothsome, hee  
knowes a'l the ingredi-  
ents perfectly that goe in-  
to

to it, and there is not one drop or dram of bitter aloes in it, more than hee fees must needs bee put in, or else it would doe vs no good : which also is skilfully corrected and sweetely quallified with those heavenly sweets that farre surpass the hony and the hony-combe, as peace of conscience, tranquillity of minde, patience and ioy of each a dramme, and the hope of heauen, a maruellous sweete thing, which it selfe alone (mee thinkes) might well allay the tartnesse and sharpenesse of affliction:

on ; this is my comfort  
in time of grieve, my  
friend in time of neede,  
my best Physicke in time  
of sickenesse, and present  
remedy against all mala-  
dies; and I dare vnder-  
take, that one dramme of  
this, well taken of a sicke  
man, shall doe him more  
good at heart, than twen-  
ty pounds-worth of the  
most precious Apothe-  
caries stufte. O, it is a  
most soueraigne restora-  
tiue, and happy is he that  
is neuer without some  
of it in his heart. It is of  
such singular vse at all  
times, and vpon all occa-  
sions:

sions. Now seeing afflictions are thus sweetned to vs: properlie to speake, they deserue no worser name, than bitter-sweets, whether wee respect inward distresses, or outward calamities: truth indeed the Lord layes more vpon some, then hee doth vpon others, and more vpon vs, at one time, than hee doth at an other: hee sometimes strikes an heart-veyne, when an other will not serue, and that wee cannot bleede well at it, with godly sorrow; yet this I dare a-  
N uouch,

• Psal. 119.  
71.

uouch, hee neuer puts vs  
to more paine, than  
needs must for our pro-  
fit, and benefit. Fifthly,  
I enter into serious me-  
ditation of the manifold  
good, which commeth  
by affliction, according  
to that of the holy Pro-  
phet, *It is good for mee,  
that I haue beene afflicted:*  
this is the physicke that  
God doth minister to his  
seruants, and it is both  
purging-physicke, and  
strengthening physicke:  
for the former of these,  
it pleases the Lord heere  
by, sometimes to disco-  
uer, and bring to our sight  
the

the disease of some sinne,  
wherewith wee are infe-  
cted, whereof wee had ta-  
ken no notice before; and  
then to bring vs to hu-  
miliation for it, so to  
worke the remoucall  
thereof: sometimes hee  
doth heereby preuent  
some sinne, whereto hee  
sees vs very subiect, by  
purging out the ill hu-  
mors of selfe-loue, coue-  
tousnesse, pride, luke-  
warmenesse, which else,  
in time would break forth,  
into dangerous, yea in-  
curable diseases: and thus  
hee workes a miracle vpon  
vs, turning the Serpent,  
N 2                      sin,

Exod. 4. 4

sinne, into the rod of affliction, as *Moses* his rod was turned: alas, how ready are wee to run out at randome after these earthly things, to set our affections too much vpon them, and to be taken vp too much with them, to grow not onely wanton, but euen wilde with the things heere below? and how easie a matter is it for a man, to lose both himselfe, and heauen too, in running vp and downe in the maze of this finfull world? which that we may not doe, the Lord that good Shepheard

heard, vscth his ſrod, and  
ſtaffe: when wee ſtraggle  
too farre on the pleaſant  
greene paſtures of world-  
ly gaires and pleaſures,  
hee fetcheth vs in againe;  
then hee begins to ham-  
per and ſhackle vs, with  
ſundry croſſes, to keepe  
vs better within compaſſe,  
to make vs minde home  
better, and to make vs  
better husbands for our  
ſoules, that ſo wee may  
thinke of him in time of  
aduerſity, who had al-  
moſt forgotten him in  
time of proſperity: ſome-  
times hee ſees that wee  
truſt to the arme of fleſh,

and leane too much to  
some outward meanes,  
then by a crosse he takes  
it away, that so wee  
might wholly and onely  
relie on him. Manifold  
corruptions, and much  
filth of sinne doe wee ga-  
ther, by walking in this  
durty world: the Lord  
doth vse the waters of  
affliction, as a bath to  
cleanse and purge vs from  
those corruptions, in  
bringing vs thereby to a  
sight thereof, and humi-  
liation for the same: in  
these and the like respects,  
well may affliction bee  
tearmed Gods purging  
phy-

physicke. Sometimes hee  
alloweth it for strengthe-  
ning physicke, when as he  
doth afflict his seruants  
for their tryall, for the  
strengthening of their  
faith, patience, loue,  
zeale, holy desires, &c.  
for these, and the like  
graces, the more they are  
exercised, the more they  
are confirmed, and the  
stronger they grow: and  
euen inward afflictions  
of the minde, serue great-  
ly to these good ends. O  
blessed rod of God, that  
doest so much good! Did  
I thinke the Lord loued  
mee not, because his rod

\* Hic ure,  
hic seca. ut  
in eternum  
parcas do-  
mine. Aug.

day on mee? Oh how  
could I bee without it?  
Surely it is as needfull  
for mee as my meate and  
drinke, and much more  
needfull too. \* O scourge  
mee, and launce me heere,  
O Lord, that thou maiest  
spare mee for euermore  
heereafter. Sixthly, as tou-  
ching outward calami-  
ties, I haue learned at  
length, a little wisdom,  
by Gods Word, for the  
right demeaning of my  
selfe therein; not to looke  
downeward, on the rush-  
ing and roaring streames  
of miseries and troubles,  
which run so swiftly vn-  
der

der mee ; for then I  
should bee taken with a  
giddinelle in the head,  
which would make mee  
thinke, and speake vnad-  
uisedly of Gods dealing,  
and my owne estate, and  
so I should bee in hazard  
of being drowned and  
ouerwhelmed therein :  
but this I doe, I fasten my  
eyes vpon the sure stay,  
by which I am vpheld,  
that is, *God all-sufficient*;  
and stedfastly behold his  
promise in the midst  
of all miseries: thus (I  
praise God) I passe ouer  
many a dangerous deepe,

<sup>h</sup> *when one deepe calleth*  
N 5 *another*

<sup>h</sup> Ps. 124.

*another, at the noise of the water-spouts, when one trouble comes on the necke of another, I passe ouer, or wade through, safe and sound. Seuently, as I desire to prepare for affliction before it cometh; so doe I resolute in like manner afore-hand, to hold fast my assurance of the loue of God; and so to beare it as comfortably as may bee, when it shall come; obseruing that it is the worke of Satan, to make mee vtterly discomfortable in tribulation; that heauen our country, and holinesse, the*

the way thereto, might  
both bee brought out of  
credit by my meanes;  
that others, beholding  
my vacomfortablenesse,  
might bee discouraged  
from entering, or procee-  
ding in the happy way  
to life. By the grace of  
GOD, Sathan shall not  
make mee his scar-crow,  
in the way to heauen, to  
keepe others out, nay ra-  
ther, by my sweet and  
lightsome deportment of  
my selfe therein, I will  
allure others, what I  
may, rather to choose  
the way of the crosse, the  
way to the kingdome,  
than

than for fear of the crosse,  
to lose, and forgo the king-  
dome.

*Min.* It is a good re-  
solution: and surely it is  
not for any ill-will, that  
the Lord corrects his  
children, whether with  
inward afflictions of  
minde, or outward of  
bodie, friends, children,  
goods, good name; or  
howsoever else, his loue  
is neuer the lesse vnto  
them, and hee is neuer the  
further from them; and  
though they greatly feare  
sometimes, yet they  
haue no more cause to  
feare, than the Disciples  
had,

had, when Christ came walking to them vpon the sea, thinking that they had seene a spirit; to whom our Saviour answered, *i Bee of good cheere, it is I, bee not afraid*: euen so when the raging windes and blustering stormes of afflictions doe cause an earthquake in our hearts, the Lord sends forth a calme quiet voyce, to the comfort of his children, *It is I, bee not affraid*; which all they may easilie heare, that will but lay their eare to the Word of God, and listen thereunto; for  
so

i Mat. 14.  
26. 27.

so hee speakes vnto them therein. Now if there bee any other matter that troubles your minde, alledge it if you will for conclusion of all, least I bee also one of them that trouble you.

Doubting  
proceeding from  
feare of  
death answered.

*Con.* Why then, if you thinke good, wee will end with that, that shall end our liues, namely, death: I greatly feare sometimes that I am not as I should bee, because I finde in my selfe such struggling with the thoughts of death, and that I am so affraid, yea and vnwilling to die.

*Min.*

*Min.* How doe you to repell, and ouercome this assault?

*Con.* First, I consider, that they which are truly in Christ by faith, and liuing members of him may haue, and haue all of them, some feare of death for all that, though it can doe them no harme; like a man that seeth the sting of a Serpent plucked out before his eyes, and therefore knowes it cannot hurt him, yet hath some fearefulnesse in him to handle it, and put it into his bosome, because of that naturall enmity,



1 Cor. 15.  
56.

2 Cor. 5. 21

1 Cor. 15.  
55.

enmitie, and antipathie, that is betweene him and it : *the sting of death is sinne*, which Christ hath pluckt out, in *being made sinne for vs*, and satisfying fully for it, so that well may wee say, *O death where is thy sting* ; and yet wee are affraid of the very lookes of death, but more affraid to come nigh it, because wee naturally hate death : this therefore is no good reason, to make mee thinke my selfe none of Christs, because I haue some feare of death ; no more than it is to proue a man, no  
man

man, or reasonable creature, because hee is loth to put a snake in his bosome, when the sting is pluckt out. Secondly, I take vp such meditations, as may make mee better and more familiarly acquainted with death; and I may make mee better conceited of it, and to take better liking to it, as first, that it is the common lot of all the sonnes of Adam, none exempted, no, not the Worthies of the world; and holie Patriarches; and should I then desire to be

<sup>k</sup> Heb. 9. 27

Rom. 3 23

bee exempted? Death hath his warrant to take hold of euery sinner; therefore none can bee spared, for *all haue sinned*; but before hee comes himselfe, hee sends forth many summons to warne men to appeare at Court before God: euery ache, paine, sicknesse, faintnesse, wearinesse, yea, euery wrinkle, or gray haire, or dead coarfe, is deaths summons, to warne our appearance; but because we are too regardlesse, and make too light heereof, at length hee comes personally, with a speciall Writ from

from the most high, and mighty Monarch of all the world, with a *Capias corpus*, first for one, and then for another, and at last for vs all. Now whereas, because of this necessity of death, many take care how to doe when death comes, I will chiefly take care how to doe before it comes: for if I liue well, I shall bee sure to die well ; this shall bee therefore my chiefeft care, how to liue well. Againe, I labour to plucke away that grim, and gastly vizard of the curse, which death hath vpon

<sup>1</sup>Hof.2.15.

vpon it, and to looke at it through Christ, and then behold it hath a louely countenance, and friendly looke, teady prepared as the groome of Gods Chamber, kindly to embrace mee, and to bring mee into Gods presence: and what is death else to the faithfull, but as <sup>1</sup>*the valley of Achor, the doore of hope*, to giue entrance to their soules into the Paradife of God, where are ioyes vnspeakeable, rauishing the heart, and pleasures at his right hand for euermore? and what is the graue but a mould


mould, wherein the Lord doth cast our bodies into a new forme, making them intorruptible, which before were corruptible? so *changing our vile bodies, that they may bee fashioned like the glorious bodie of his Sonne.* What is life but a wearisome way, and death to the godly a comfortable home? should the faint and weary Traueller, bee loth to draw neere home? What is life but a toilesome labour, and death to the righteous, a sweet rest and sleepe? should rest bee vnacceptable,

*Phil. 3.21*

ble, or sleepe vnwelcome  
to a toyled labourer?  
What is that which doth  
disrobe the faithfull of all  
the base ragges of sinne  
and misery, and clothes  
them with the most  
sumptuous garments of  
perfect righteousness,  
glory, and immortality?  
is it not death? Who  
would not bee contented  
to bee stripped naked of  
beggerly robes, that so  
hee might bee apparelled  
with gorgeous attire?  
Thus then, though I see  
some reasons why I might  
desire to liue long, yet  
I see more reasons why I  
might

might much better desire to dye soone : but none at all; why I should bee vnwilling to die,  
*ⁱ To bee present with the Lord :* for, whilst wee are at home in the body, wee are absent from him, and as it were in prison. The body is the prison of the soule, and the earth of the body : as wee must not breake prison (for that is greatly displeasing to the Lord;) so when the prison doore is set open to vs by authority (as when death is sent vnto vs, hee comes with authority) wee should very gladly,  
 and

*ⁱ 2 Cor. 5.  
 8.6.*

*against  
 Suicide* 

• Luk. 2. 29

and willingly depart, yea,  
and goe forth singing with  
old father *Simeon*, (a  
*Nunc dimittis*) • Lord,  
now lettest thou thy ser-  
uant depart in peace. Vpon  
these and the like medi-  
tations of death, I finde in  
my selfe some willingnesse  
to die : and that I may be  
still more willing, I la-  
bour to haue my thoughts  
more and more taken vp  
therewith, and at least  
once a day to looke him  
in the face, that I may bee  
still better acquainted  
with him : for the more  
acquaintance I haue with  
death, the more friend-  
ship

ship shall I finde at his hands, when hee comes to apprehend me ? and on whom doth hee looke so fowre and grimme, as on them that are strangers to him, and he to them ? and as euery day I hold it a point of wisdom to get some further acquaintance with death ; so especially vpon the occasion of sicknesse ; for euery sicknesse is a little death. I therefore endeavour so to dye often, by making good vse of euery fit of sicknesse, that I may once at the last die wel. that so, when my departing shall come, it may bee a sweet

O and

*1 Pet. 4.*  
*19.*

*1 Pet. 116.*  
*15.*

and acceptable sacrifice to the Lord: whether it bee a burnt offering, by the violent death of Martyrdome, or at least a peace offering, by a naturall death, I desire that it may be a free-will offering, not wrung from me perforce, but freely surrendered *into the hands of a God, a faithfull Creator:* and if my life bee willingly offered, (which I desire from my heart it may bee, and therefore know it shall be) then shall it be well and fauourably accepted; for, *Precious in the sight of the Lord is the Death of his Saints.*

*Min.*

*Min.* The Lord hath giuen you good wisdom to discouer, and put to flight, these forces, and assaults of Sathan the deadly enemy of all the seede of man, but especially of *the seede of the Woman*, the Church, *Reu.* 12.17. I see you are endow- ed with some good skill, to dispell the grosse thicke clouds of doubting, where- by the Diuell laboureth to ouer-cast your evidences, that either you should not see them at all, or else very dimly, with little comfort, *thankes therefore bee vnto God for this unspeakeable* gift: but what if you could

2 Cor. 9.  
15.

O 2      finde

finde none of the signes of  
saluation in you at all,  
which you haue alledged  
to me; how then?

*Con.* Time was when I  
had not any one of them,  
& then I was in the estate  
of damnation, though I  
thought my self in as good  
an estate as the best, & the  
diuell then perswaded mee  
so to, (though since hee  
hath changed his note;  
for hee must needs goe a  
gainst the truth, or else he  
is not himselfe) yet since I  
see, that if I had died in  
that estate, I had without  
all faile gon headlong into  
hell: and in the selfe-same  
case

case are all they, which haue none of those signes in them. Saint *Peter* puts a question to them, which puts all such to silence, and makes them speechlesse now, but what will it doe hereafter then? *where shall the vngodly, and impenitent sinner appeare?* let the brauest minde, the proudest, the stoutest stomacke of them all answer it if he can: alas, alas, poore wretches, they can none of them answer it.

1 Pet. 4.  
18.

*Min.* They which haue not one of the signes of saluation in them, are in a wo-case indeed: but

O 3 what

what if a man can finde but one signe in him, and not all?

*Con.* He that can finde but one of these true signes in him, hath cause of comfort; for though there bee but one good apple growing vpon a tree, it proues both that there is life in that tree, and that it is not a choke-peare, or crab-stocke, but a good tree: but in truth, where there is one of these signes of saluation in a man, there they are all in some poore measure, though hee doe not so sensibly, and evidently per-

perceiue all alike.

*Min.* It reioyceth mee  
not a little to finde you  
so well provided for the  
Lord; Oh happy estate  
that you are in : for no-  
thing now can come a-  
misse vnto you, come  
life, come death, you are  
the Lords. Now our Lord  
Iesus Christ himselfe, and  
God, euen our Father, which  
hath loued vs, and hath gi-  
uen vs euerlasting consolati-  
on, and good hope through  
grace, comfort your heart,  
and stablish you in euery good  
word, and worke, and pre-  
serue you to that inheritance,  
which is incorruptible,  
reser-

2 Theſ. 2.  
16. 17.

1 Pet. 1. 4.

*reserved in heauen for  
vs.*

*Com. Euen so Lord Iesus.  
Amen, Amen.*

**FINIS.**

PSAL. 32. II.

*Be glad in the Lord, and  
reioyce, yee righteous: and  
shout for ioy, all yee that are  
upright in heart.*

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PSAL. I. 4, 5.

*The vngodly are not so:  
but are like the chaffe which  
the winde driueth away.*

*Therefore the vngodly  
shall not stand in the iudge-  
ment; nor sinners in the  
Congregation of the righte-  
ous.*